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A

SENTIMENTAL JOURNEY

T H R O U G H

G R E E C E.

Vol. I.

(a)

SENTIMENTAL JOURNEY



G. R. E. T. O. B.

Vol. 1

A
SENTIMENTAL JOURNEY
THROUGH
GREECE.

IN A SERIES OF LETTERS,
WRITTEN FROM CONSTANTINOPLE;
BY M. DE GUYS

OF THE
ACADEMY OF MARSEILLES,
TO

M. BOURLAT DE MONTREDON,
AT PARIS.

TRANSLATED FROM THE FRENCH.

NATURA GRÆCOS DOCUIT, UT IPSI CÆTEROS.

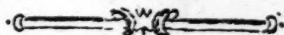
IN THREE VOLUMES.

VOL. I.

Guys (PA)

LONDON,

PRINTED FOR T. CADELL, IN THE STRAND.



M. DCC. LXXII.



P R E F A C E.

THE glorious heights the Greeks arrived at, in every branch of science, and in the fine arts, have very justly rendered them a model for all other nations. The philosophers and artists of succeeding ages, have invariably looked up to them for their first principles.

The Romans, their immediate successors, copied them in almost every particular; they adopted their virtues, they practised their vices. Remotest nations, thro' their means, felt the impression. Even Britain, situated at such a distance from the seat of the

(a iij)

Roman

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Roman empire, after falling a prey to her arms, became the imitatrix of her glories. It is therefore not surprizing, that the civilized countries of Europe should eagerly embrace every opportunity of information, with respect to a people to whom they owe so many obligations. We hereby trace, as it were, our origin ; at least, we may say, the source of our manners, and the fountain of our knowledge.

Perhaps, no enquirer into the customs of ancient and modern Greece, ever had the same advantages and opportunities as M. de Guys, the author of this work. A long residence at Constantinople, under the immediate protection of the king of France, and the frequent excursions he made into Greece, joined to a most uncommon degree of classical knowledge,

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ledge, enabled him to investigate every thing that had the least relation to the Greeks, with extraordinary accuracy and discernment. What is still more remarkable; he has made use of these circumstances, in such a manner, as to render the fruits of his enquiries as interesting to the learned, as familiar to the unlettered, reader. The scholar and the man of science, who seek for authorities, and require corroborating proofs, upon every occasion, will find them, not merely in the assertions of the author, though a gentleman of unquestioned reputation; but also in his numerous and exact notes. Those who have nothing in view but amusement, and are ready to give credit to any relations that entertain, will find themselves not at all embarrassed by that circumstance. The quotations are,

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generally, separated from the body of the work; the substance of them being introduced into it, except in very few instances. By this means the text goes on with scarce any interruption from different languages.

Every incident, as it occurred to him, during his stay among the Greeks, is immediately compared with a similar one from some ancient writer.---The resemblance, which appears between them at the first view, in almost every particular, will furnish the reader with a remark which has been often made, though perhaps the truth of it was never so well proved before, *That nature is invariable in her operations; and that the principles of a polished people will influence even their latest posterity.*

It

P R E F A C E. v

It may be objected, by some, that M. de Guys has examined too minutely into the several occupations and amusements of the Greeks; and brought to view matters of little importance in themselves. M. de Guys set out upon a very enlarged plan; he proposed to take a comprehensive view of the ancient and modern Greeks, in every department of public and private life. The former, though the most interesting part of his pursuit, required, perhaps, less attention and care, than the latter; as, from the voluminous tracts which have been written on that subject, we have already received the amplest information: but no author has yet made a near and close enquiry into the manners and customs of the Greeks in the several transactions of common life, according to the method

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observed by M. de Guys. How was it possible to prosecute such a plan with success, except by following the people through all their most trifling concerns? There is no catching the manners of a nation without it. --- Those, of the Greeks in particular, could never be known by any other means. Their most trifling amusements have their rise, almost invariably, in some great and important circumstance; or are equally well allied in their progress.---Obscure events in history have been frequently cleared up by them; and they have often elucidated what has escaped the most elaborate researches.

Let not, therefore, those things be imputed to the author as a reproach, which, to have omitted, would have been an unpardonable neglect. The
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delicate manner in which M. de Guys brings to view such incidents, as in other hands would have bordered on indecency, proves, at once, the purity of his morals, and the superiority of his genius. In a word, he has wrote to every rank, every class of mankind.

To the honour of the author, it is further to be observed, that his performance is free from those egotisms to which French writers are so much subject. His narrations are short. Having a great variety of circumstances to attend to, he has not dwelt long upon any one. His transitions are quick and lively. Nature, which he so much admires in the Greeks, has very liberally assisted him in the coloring of his portraits, several of which are drawn in a very superior style:---

style:---while he intends no more than the relation of a fact, he imperceptibly lays hold of the passions.

His essay on the arts will be of great service to the painter and the sculptor. He has treated that subject in a new and masterly manner. In short, every object is exhibited by him, in some interesting and uncommon point of view.

In this translation the author has endeavoured to fall in with the peculiar turn of his original. The few quotations from English authors, he has given in their own words, except one from the ingenious Mr. Webb's treatise on painting. He could not procure that book, at the time it was wanted, and was therefore obliged to re-translate the passage from the French;

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French; otherwise there would have been a delay of the press.

The public may be assured that these are the genuine letters of M. de Guys; actually sketched by him on the very spots he describes: and that he was an eye-witness of every circumstance relative to the manners and customs of the modern Greeks, mentioned in them. The number of travels through Italy and Greece, daily manufactured in the closet, and obtruded for originals upon the world, renders it necessary to authenticate a work of this nature, in the most public manner.

The republic of letters are indebted to M. de Guys for some other works which met with a very distinguished reception. His *Letters*
VOL. I. (b) on

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on Greece have received the universal approbation of his own country; and no pains have been spared to render them acceptable in the translation.

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LETTERS

ON

GREECE.

LETTER I.

To M. D. B***, at Paris.

S I R,

CONSTANTINOPLE.

IT is with infinite pleasure, I obey your commands in furnishing you with an exact relation of the manner in which I have employed those hours since my arrival at Constantinople, that were not dedicated to the particular objects of my journey thither. You ask at the same time whether in the course of

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my travels I have not bestowed more attention on the discovery of inscriptions, than the study of men. I shall spare no pains to satisfy you in every particular you require, being too much indebted to your counsel and instructions, not to eagerly embrace the first opportunity of rendering you an account of the result of them.

I have scrupulously followed your lessons and example, in examining, reading, comparing, and making notes of every thing, and am now engaged in arranging my scattered observations, which I shall endeavor to form into a regular series of events, in order to submit them to your judgment.

To distinguish the national characters of the different countries, whose people resort in such numbers to this capital, has been the first object of my enquiries. Among the variety of characters to be met with, my principal attention was directed towards the Greek nation; a people who as the original founders of literature

literature, must ever be interesting to a classical investigator ; beside, it cannot but be pleasing to a curious traveller, searching in a country for monuments which no longer exist, to find that notwithstanding this defect, the inhabitants of the places those monuments once served to embellish, are still worthy his most minute attention.

Homer has justly described the manners and customs of men in his time. It is at Troy, on Cape Sygeum, at Tenedos and at Smyrna, that this poet, and others like him, who carry us back to the ages in which they themselves lived, should be read. Besides this advantage, I have had the delicious pleasure of reading the beautiful episode of Orpheus and Euridice in the georgics of Virgil, on the banks of the Hebrus. You might in the course of such a voyage have enjoyed the satisfaction of verifying what Diodorus of Sicily says of Aristæus, father of the famous Actæon : “ That being on the
“ top of mount Hæmus, he suddenly

“ disappeared from the view of the Greeks
“ and Barbarians, who considered him
“ thenceforward as a God.” It would
also readily have occurred to your imagination, that the historian, who was a man of much more enlightened genius than either the Barbarians or Greeks of those times, ought to have added, that the top of this high mountain was always covered with a thick fog; from which circumstance it was easy to discern what it was that enveloped and concealed Aristæus from the eyes of the spectators.

To return to my observations and notes, which I propose to communicate to you from time to time, as often as my concerns will permit. I will lay before you those strokes of resemblance I have found between the ancient and modern Greeks, in a great number of customs, which the latter have faithfully preserved to this day. I shall say nothing concerning the remaining monuments of the ancients, that any other traveller has taken notice of before me: But I purpose
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to mention an inscription which I have not hitherto met with in any writer, and is therefore I believe a discovery of my own. I do not intend to mention the Turks except relatively to the ancient customs they may have adopted. I shall follow the Greeks, as a more interesting pursuit, and I may add, one more to my inclination. In my voyage to Smyrna, I have already done that homage to Phœceus, which every Marseillian owes to the founder of his native city. It was at my request M. le Comte Desalleurs, formerly ambassador to the Porte, granted the diploma of consul to a Phœcean priest, who during the war with the English, was of great service to the commanders of the Marseilles' ships, whom he called *his brothers*; advising them on every occasion how to steer clear of the corsairs, and giving them every other assistance in his power. Is it possible for a Marseillian to pass by Foglieri, and view with indifference *il paterno nido*? Can he proceed without stopping to look at the

cradle, or in other words, the fisher's bark from whence he was originally taken.

I am, Sir, Yours, &c.

LETTER

LETTER II.

S I R,

BEFORE I enter upon my enquiries into the state of ancient and modern Greece, I think it will be right to say a word or two concerning the Turks, Armenians and Jews; in order to give you an insight into the character, manners, and occupations, which distinguish them from each other with respect to their concerns with foreigners, who come to settle at Constantinople. What I shall say on this head, is an extract from my remarks on the commerce of the Levant, and will with more propriety precede my researches into Greece, which I reserve for a very ample discussion in the future part of this correspondence. The different nations I shall there have occasion to mention form a great part of the numerous inhabitants of which the capital of

the Turkish empire is composed. By the sketch I shall give you, you will easily know them afterwards. Remember that the writer of these memoirs, is one who is engaged in many important affairs which have no connexion with his studies, and that he can follow them as a relief from business merely, and not as the principal object of his pursuit. It is for relaxation to a fatigued mind, that he flies to Pausanias, Homer and Virgil. In Horace's days, the pleasure of carrying the mind back to scenes of antiquity, by the reading *veterum libris*, was most relished in silence and the repose of the country, where the Romans delighted to withdraw from the embarrassments of the city, and the cares of a laborious and perplexed life *.

To study and know the true character of a nation, is perhaps soonest acquired by an eye to the commercial part of it; there men are seen without the mask of fallacy; their affairs, their interests, frequently

* Ducere sollicitæ jucunda oblivia vitæ.

quently hinder them from disguising the truth, and a penetrating enquirer will have numberless opportunities to discover their vices, their virtues, passions, wants, and even their whims, which he may turn to his own profit. Constantinople is the capital of a great empire, and a place as well situated as any in the universe for an extensive commerce. The seraglio, which draws all the money from the Turkish provinces, attracts also the productions and riches of the most remote countries in the world. Round this whirlpool, where such immense quantities of gold and silver are engulfed, all nations of the world assemble, and by a laudable and useful emulation, dispute the prize of industry and genius. A people so numerous, but ignorant and fond of curiosities, behold with astonishment, the commodities, and fine pieces of workmanship, our artists furnish them with; taste, which soon follows the slightest acquaintance with the arts, strengthened by habit, creates as many wants in the Turks as it has already done

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among the Europeans; thus a liberal consumption of manufactures is promoted.

The European merchant at Constantinople has daily transactions with Turks, Greeks, Armenians, and Jews; he finds the Turk hard to deal with, and always covetous, but generally the slave of his promise: the Greek sharp and subtle, with a dash of the cheat in his character: the Jew tricking, and a liar: the Armenian dull, avaricious, and awkward. These nations may likewise be distinguished by their manners, language, customs, and even by their dress. They also possess those virtues and talents, which are common to all countries.

Each nation has its own laws and tribunals. The Turk is judged by the Cadi, or in the divan of the Grand Vizir. The Greeks and Armenians are scrupulously subject to their respective patriarchs, who are very ready with their horrible excommunications, whenever they are solicited, against an insolvent debtor. The Jew pleads his cause before the Rabbi,

Rabbi, whose sentence is competent and final.

The Armenians form the most numerous body of all, are richer, and better governed than the other nations. They are a robust, laborious, and indefatigable people, will live hard, and upon very little; the most disagreeable and painful trades are carried on by them. Brought up in the interior provinces, they are fond of horses, which for the most part, they are good judges of; there are many travelling merchants among them; the caravans are composed chiefly of this nation, and the greatest part of the commerce of Persia and the Indies, by land, goes through their hands. The *Sarrafs*, or money-brokers, are mostly Armenians, and it is in this branch they make such great fortunes. The *Sarrafs* have a small commission for examining the coin, which no person will receive through any other hands; but then they gain considerably, on the specie which they purchase, as soon as it is cried down, at a low price, and pass again for its first value in the pay-

payments they make for the great men, to whom they lend money at a very high premium, from twenty-four to thirty per cent. A rich Turk is compelled to purchase some employment under the government. The Turk, in order to appear necessitous, and conceal his wealth, affects to borrow, and pays an exorbitant advance to raise the purchase money. If the ministry should gain intelligence where his money is deposited, he may be certain they will rob him of it.

It is with great reason Racine says in Bajazet :

Un Visir aux Sultans fait toujours quelque ombrage ;

A peine ils l'ont choisi qu'ils craignent leur ouvrage.

Leur dépouille est un bien qu'ils doivent recueillir,

Et jamais leur chagrins, ne nous laissent vieillir.

The Greeks, formerly masters of the sea, and jealous of the possession, continue to maintain.

maintain it ; navigation and the fisheries still remain in their hands. The Jews, though settled in every part of the globe, have no concern in these branches, which require a stronger constitution, and a more daring spirit than they possess ; neither do the Armenians interfere with the Greeks in these particulars. The rustic and prudent Armenian, contents himself with the profits of his traffic from province to province, and looks no farther : the Greek is more versed in the arts of commerce, more ingenious, and polished by the prosecution of a maritime trade, which he carries on between one island and another, and between the islands and the capital. The Turk, master of the country, trades but little, and never upon speculation, or at great risk : the rich accumulate through ambition to raise themselves to dignities ; the poor obey, and work hard. The supple and active Jew mixes and incorporates himself with these three nations, without becoming a member of either, has an equal

and is attached to all : his attachment

attachment to each, is the cement of their correspondence together, and out of this jumble draws a very handsome subsistence. His industry is no less conspicuous than the fertility of his genius, and, by the union of those qualities, he supports himself with credit, and generally leaves his family in good circumstances.

It is well known that the Genoese were the first who opened the commerce of the Levant, and that of the Black Sea, where they formerly had several settlements, but by the revolutions in the Turkish empire, the Genoese having since that lost Caffa, and every other place they possessed, and the Venetians and the Dutch, in the different treaties made with the Porte, had in some degree obtained the liberty of navigating in the Black Sea. But, whether through the opposition of rivals, or the rigor of the officers of the revenue, which they have not found the way to soften, to this day they remain excluded from that privilege. What is still more strange, neither of those nations seem to be solicitous to have their

their right restored to them. The Turks, better instructed in politics, and more interested in commerce than heretofore, do not easily grant what they have once denied. Necessity alone has the power to bring them to acquiesce in a request, which the reasonableness of it could not obtain; and as custom has among them the force of laws, and an influence even greater than those, they submit much less reluctantly to the controul of a new law, than to the abolition of an old custom.

Thus the commerce of the Black Sea is, we see, reserved for the Turks themselves, or at least for the subjects of the Grand Signior. It is principally carried on by the Greeks, Armenians, and Jews; the Turks sometimes engage in it, and they might, if their capitals were more extensive, carry it on to greater advantage than any other nation. But the Turkish merchants being the slaves of despotic power, cannot be expected to be either rich or numerous. Slaves never think of enriching their country, nor of
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circulating their funds; they have no view beyond themselves, and to enjoy their wealth in secret. Accordingly, the few rich merchants who are to be found among the Turks, dare not make known the property they possess, but hide it with extreme caution and diligence. In Egypt, where they are more free and less exposed, they are equally careful in concealing their wealth.

M. Ramusat, my uncle, related to me a remarkable incident of a Turkish merchant, called Ménémet Effendi, who affected poverty, from the dread of being employed by the government. This merchant carried on an extensive commerce in his own vessels, between Alexandria and the Black Sea. He owed my uncle a considerable sum, but was seized with the plague a short time before it became due. M. Ramusat being informed of the nature of the Turk's disorder, declined going to him, but sent his Jew broker to wait upon him. The Turk, who was then breathing his last, says to the Jew, *Here is the money I owe your master; I would*

would not leave him in suspense on account of my death; tell him, however, it is not because the day of payment is come, but because the hour of my dissolution is arrived.

The Greeks are subtle, inconstant, boasters, and oftentimes prodigal through ostentation; yet they are also bold traders. The principal Greeks at Constantinople, are the *Charges des affaires* for the princes of Walachia, and Moldavia at the Porte. They have formed a company for the purchase of cloths, another for the sale of stuffs; and a third which deals in skins, brought from Russia by themselves.

The Jews, more diffused, are poorer, but more united than all the rest. They are merchants, manufacturers, itinerant traders, brokers, and agents; work in all arts, and at every trade; are possessed of every talent and of every vice; know no laws but of their own community, and are always ready to violate those of every other. Ingenious, quick of apprehension, and great calculators; as magnificently vain in their own houses, as crouching and contemned in every other

other where they find means to introduce themselves. Perfectly versed in all commercial transactions, they are often dangerous, but always necessary by their activity and industry. They are the agents of every commercial nation settled in this capital, as well as of the Turks themselves, who all pay them tribute. It ought nevertheless to be confessed, that among the Jewish people men of genius have been found, who have been the oracles of their nation, and men of unblemished probity: the names of Sonzino, Kamki, Angel, Fonseca, Zonana, and Kodara, will ever be held in veneration among them.

It seems as if the Jews in general labored on common days only to supply the expence of the sabbath, and festivals; the fruit of their toil is destined principally to pay the charge they are at, on account of their feasts, which continue sometimes for several days together, and frequently return. As they do not work merely to live, but to be able to minister to one

one extravagant institution, they are generally poor, and on this account it is that knavery and industry always go hand in hand among them.

The French supply the Armenians and Jews with money; and sell their commodities to the Turks, Greeks and Jews, by means of the latter who are their brokers.

Turks in power and under the sanction of the government, are very dangerous to have concerns with; they are unacquainted with any law, but that of their own despotic will; and have a fashion, which they are very expert at; they *take offence* when they have a mind to wipe off any debt that incommodes them. It is not, therefore, for an individual, but for a national body to treat and stipulate with such kind of men, and that in cases of exigency only.

The Turkish shopkeepers are equally to be guarded against; they require the same precautions, and the same management; it is impossible to be too circumspect

spect in dealing with Turks of every occupation, nor should a merchant have any thing to do with them unless he is well acquainted with their laws and customs, and knows how to conduct himself accordingly.

I am, Sir, Yours, &c.

LETTER

LETTER III.

SIR,

HAVING lately made a tour into Asia, I paid a visit to the giant's mountain, which is at the entrance of the Black-sea. Being arrived at the summit of this stupendous piece of nature, I had an opportunity by the clearness of the day to discover a very extensive tract of country, formerly adorned with many flourishing cities, and enriched with superb monuments of the most exquisite artists. To console myself for the loss I sustained by the disappearance of so many beautiful images, I repeated the words of a traveller*, who in the second century traversed all Greece: "Fortune, says he, delights to sport with the affairs

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of

* Pausanias, who lived under Antoninus the philosopher, l. 2.

“ of mankind. No mortal power can resist her will. What trace remains of that proud city, which in the time of the Trojan war, gave laws to all Greece? Where now is Mycena? Bæotian Thebes, next in renown among the Grecian nations, where is it to be found? Thebes in Egypt? Orchomenus, the pride of the Mynians? Delos, once the emporium of Persian commerce? What are become of all those cities?”

After so many revolutions amongst these nations, (the history of which is too well known to you to need a repetition) those monuments which time had suffered to remain, barbarian conquerors have destroyed, or the avidity of the curious, caused to be removed. It is not, therefore, in Greece we must look for those excellencies of art, with which it once so super-eminently abounded. Even the few enlightened geniuses which belonged to these fallen people in the latter ages, have deserted their compatriots to enrich with knowledge and science the flourishing

ON GREECE.

rising nations of Italy. It is to the house of Medici the Italians are indebted for drawing thither by the most liberal encouragement, the teachers in every science, from Greece and other nations. No more now belongs to the Greeks, than the sad remembrance of having once surpassed the world in magnificence, power, and the exercise of the fine arts, with the aggravation of having this remembrance hourly brought home to them, by the sorrowful traces of their former grandeur which are constantly before their eyes.

The Archipelagians are a despicable people, abandoned to wretchedness, to ignorance, and slavery. In the great towns they are rich and supercilious, but still slaves. At this time an illiterate ignorant fellow, under the denomination of a priest, harangues the people, on that spot which once boasted an Eschines, and a Demosthenes.

It was under its last emperors this degraded country sunk into such a vile degree of contempt. At the siege of Con-

LETTERS

stantinople, when attacked by the French, the Greeks incurred the most infamous reproach. Being joined with the Venetians to engage the Genoese, upon the Bosphorus they fled with a cowardly precipitation. The last and most obstinate efforts for the preservation of their liberty, is justly to be attributed to the Candians; the courage they displayed in opposing the invasions of their enemies, and the frequent attempts they have since, though unsuccessfully, made, to shake off the yoke of Venetian tyranny, justly entitle them to the pre-eminence among the natives of modern Greece. This people at length subjected to the Turkish bondage, and accustomed to a state of slavery, bear the weight of their chains with less compunction. The ancient Greeks consoled themselves for all their losses and sufferings by the enjoyment of their dances, festivals, and other customs. The Greeks are still interesting to a curious enquirer and merit his attention. Indeed at first sight it is difficult to discover those people to be the descendants
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of so great a stock, but upon a closer examination their features expand upon the view, and it is easy to pronounce with certainty from what origin they sprang. M. Spon* remarks that the chief virtues of the Greeks are frugality, chastity, industry, and patience under persecution; but that those are sufficiently balanced by passion, irreligion, avarice, lying, and vanity.

I have found them, I confess, such as they are represented by ancient historians, Thucydides in particular; artful, vain, flexible, inconstant, avaritious, lovers of novelty, and not very scrupulous observers of their oaths. I have notwithstanding met with excellent pilots, skilful merchants, ingenious travellers, and tolerable poets, but the gross of the people are crushed beneath the weight of the governing power. The pacha of a Greek province, corresponds exactly with the Roman prætor of a tributary nation. The Greeks have still the right

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* Vol. ii. p. 356.

of giving princes to Walachia and Moldavia, but as those are nominated by the Grand Signior; the same intrigues, the same passions, and the same intestine divisions, successively raise them to that dignity, and displace them as soon. The Turks, like the ancient Romans, avail themselves of this disposition in the Greeks.

You must already perceive a great conformity between the ancient and modern Greeks: like those mutilated statues, still to be found, where all admire the attitudes, the drapery, the contour, and which recal the age of the fine arts. Would you imagine there are yet in this nation, not only poets, but even philosophers and sages? The humble character and manners of those last are a fine contrast to the vanity of some who having commands under the government, or puffed up with presumption by their credit and opulence, take ample revenge on their equals and inferiors for the humiliating baseness with which they are often obliged to crouch beneath

beneath the authority of a Turkish officer, who contemns and spurns them. It would be ridiculous among slaves to look for that king-people, who lived in the flourishing days of ancient Greece; but men are still the same, the Greeks have faithfully preserved what depended on themselves alone, and were not restrained by the power which subdued them. M. Spon sought Delphos in the midst of Delphos itself. Indeed no traces of it are to be found, but the Greeks themselves are to be distinguished upon a slight examination. The Turks are scarcely to be censured for the devastations they have brought upon this country, when it is remembered that a Roman general (Sylla) long before began those ravages by the destruction of the famous Lyceum. To compleat the ruin of it, he ordered those beautiful trees to be cut down, which were the so much admired ornament of that academy. On the contrary, Cæsar incensed as he was against the Athenians, who had embraced

Pompey's party, after the battle of Pharsalia, *pardoned the living for the sake of the dead*. Rome in condemning the Greeks to slavery, to baseness, and contempt, prepared them for a yoke still more hateful to bear; by which their wretchedness is rendered truly complete.

Notwithstanding all that has been said, it would be injurious to this people to suppose they do not sometimes return to themselves, and feel a glow of the ancient spirit of Greece within their veins. The flame of liberty, the former characteristic of the Greeks, from time to time attempts to rekindle, and you may observe some sparks of that sacred fire to fly out.

M. Spon * has furnished us with an instance that deserves to be repeated. The Athenians, says he, rose upon the Turkish governor, and other persons in office, who attempted to depress them, by a grievous impost, which they were about to establish upon their merchandises.

dies. The governor and his party with difficulty sustained themselves, until the arrival of the Porte's decision. The Greeks gained their cause, the impost was abolished, and tranquility restored. M. Spon adds, he beheld with astonishment the intrepidity with which they attacked the most powerful men of the city, addressing them in these words,

“ We agree that we have been stimulated to conduct ourselves in a manner which has embroiled the city, and disturbed its peace: but you know we ever beheld with indignation, those men who have usurped authority over us, and have found means to banish the most powerful of them. The air we breathe, stirs in us the love of liberty; it is an heritage derived from our forefathers. We will persevere in those sentiments, though it should cost each of us the moiety of his fortune.”

This tract sufficiently evinces the conformity of character between the ancient and modern Greeks. Those of the Levant

are equally attached to the love of liberty and the customs of their progenitors.

“ If that delicacy of organs, says Montesquieu, which renders the eastern people so susceptible of every impression, is accompanied likewise with a sort of laziness of mind naturally connected with that of the body, by means of which they grow incapable of any action or effort, it is easy to comprehend that when once the soul has received an impression she cannot change it. This is the reason that the laws, manners, and customs, even those which seem quite indifferent, such as their manner of dress, are the same to this very day in eastern countries, they were a thousand years ago*.”

In all probability, M. Montesquieu, did not mean to include the Greeks in the portrait he has drawn of the oriental people. At least he could not impute

* Dr. Nugent's Spirit of Laws, from the French of Montesquieu, b. xiv. ch. 4.

pute to them that laziness of mind which renders the spirit incapable of any action, any effort. M. de Fontenelle, *Traité des Oracles*, is of opinion, the Greeks possessed in general an activity of spirit, scarcely containable within the bounds of reason.

If they have preserved the same character, the same mode of dress, customs, &c. it is because they considered those as their sole remaining property,—and Herodotus gives this reason *, “ If men were
“ indulged with the liberty of choosing
“ the customs, which to them respectively appear best; there is no doubt
“ that after a critical examination every
“ one would abide by those of his own
“ country; he who contemns them must
“ unavoidably incur the reputation of
“ insanity †.”

When

* Herod. l. 2.

† At Chio, the women among many other inconvenient customs relative to dress, still retain the indecent one of wearing short petticoats. Few have them so low as the knee.

What difference between the Greeks and ourselves ! They tread undeviatingly in the footsteps of their forefathers ; while we exert our utmost ingenuity to recede as far as possible from the usages, modes, customs, and even manners of our ancestors, as if we sought to contrast them with the present times. The respect due to old age, is altered with us, and reduced to neglect : extending even to those who gave us birth. The Greeks, vicious and depraved as they are in many particulars, do not however resemble us in this, as you will find in the sequel.

Inattentive as the people of the Levant are, to what passes in the world, they insensibly follow the customs of their forefathers. It is impossible to travel in the *suite* of one of their caravans, without observing here how little variation has been made since the time when Joseph was sold by his brethren to the Ishmaelite merchants ; they being to this day conducted by a chief, who has the direction of them, and their commerce is carried on by caravans as heretofore.

heretofore. It is impossible also to see the Turks and Arabs moving about with their tents and the other necessities of life, and not recal to mind that the first patriarchs in the infancy of the world, travelled exactly in the same manner.

To come back to the Greeks; among them the particular characters and distinctions of divers countries are visible. Those who inhabit the sea coasts and islands are a more ingenious, artful people, than those who reside in the interior parts, owing to the intercourse they have with other nations. Homer * speaks of the Arcadians as unacquainted with maritime affairs. Cicero distinguished between those who breathed the thick air of Thebes, † and the pure subtle atmosphere of ‡ Athens. The Megarians their neighbours were in such low estimation, that an ancient oracle, (with which they were often

* Iliad, l. 2.

† Lib. de fato.

‡ Mr. Hume, in his Treatise on the characters of Nations.

often reproached in numbering the people, said the Megarians were not worth the trouble of being reckoned. At present the Greeks of Chio, Nicea, Stet, Sparta, and Athens, are to be considered in a very different light.

After these introductory observations, and this hasty view of modern Greece from my mountain ; my next letter shall conduct you to Greece itself. As we advance, you will have occasion to observe, that if researches into monuments and inscriptions satisfy curiosity : The study of men, and the knowledge of their customs, are no less interesting and useful.

I am, Sir, Yours, &c.

LETTER

LETTER IV.

Houses, Apartments, Lamps, Sofas, Fires, domestic Employments of the Women, Embroidery, &c.

S I R,

THE houses in Greece are considerably lower than ours; they have but one story, but most houses have a garden, and that a pretty large one. Thus a Greek city is much sooner built, and occupies a much more extensive space than one of ours. You may from hence form some idea of the hundred famous cities of Crete *.

The Greek women are closely confined to their houses, and as little seen as in the time of the ancients. They seldom go out, and never appear at church till after marriage.

“ Where

* Centum tetigit potentem oppidis Creten.

H O R.

“Where is the Roman” (says * an historian, mentioning the different customs of nations) “that would take shame to himself for his wife’s appearing at a public feast? Is there a house whose mistress holds not the most distinguished place at home, and delights not in assemblies abroad? Very different is the practice of the Greeks in those particulars. A Greek lady never visits but with her family: within her house she is only to be found in the most retired part of it, called the *Gynaecitis*; and admission is not permitted to any person but her nearest relations.”

Vitruvius †, speaking of the construction of the houses in Greece, says the same thing. “There are large rooms appropriated to the mistress of it for the convenience of carrying on embroidery works, &c. with her attendants. On each side are galleries which lead to the dining rooms and
“bed-

* Cornel. Nepos, ch. 1.

† Vitruvius. b. 6. ch. 10.

“ bed-chambers. The interior part of
“ the building is called *Gynæconitis*. The
“ men have their separate apartments
“ called *Andronitis*.” To this day the
Greeks observe the same disposition in
their buildings, to which the Turks con-
form with great exactness, being equally
solicitous for the security of their wives.

You will find during the whole night
a lamp burning in the bed-chamber of a
Greek. Among the better rank of peo-
ple, this arises from custom or conve-
nience, the lower sort are led to it by de-
votion, the lamp being generally placed
before an image. This brings to my re-
membrance a very tragical event occa-
sioned by one of those night lamps.

The famous general Pausanias, who
commanded at the battle of Platea, being
chief of the naval forces of the allies on
the Hellespont, became enamoured of a
young Byzantine. Those who had the
direction of the intrigue were ordered to
bring her into his chamber by night,
which they accordingly performed, and
found him asleep. Cleonice, the object
of

of his passion, approaching the bed with some degree of confusion, stumbled upon the lamp burning in his room *. Pausanias waked by the noise, started from his bed with surprize; agitated also by the continual alarms he was in, least the treacherous design he had formed to betray his country should be discovered; and believing it to be then actually the case, he seized his sword, and with one fatal stroke laid his mistress dead at his feet †.

Anciently, the apartments, the parlors in particular, were furnished with chairs, the form of which is well known, but in the chambers were little beds or couches, in lieu of the sofas adopted by the present age. I do not know how otherwise to explain this passage of Plutarch in the life of Pyrrhus.

“ Neoptolemus, his competitor for the
“ crown, had conceived a treasonable de-
“ sign against him. One evening being
“ at

* *Ærea Lampas.*

† Pausanias.

“ at supper with Cadmia his sister, he
 “ made use of some unguarded expres-
 “ sions, imagining no other person pre-
 “ sent. Indeed there was no one pre-
 “ sent but Phenaretes, wife to Samon,
 “ an attendant on the flocks of Neopto-
 “ lemus. This woman lying on a little
 “ couch or bed, feigning to be asleep,
 “ &c *.” Seats were placed in the
 porch of the house. Appolodorus says,
 “ You enter, the dog caresses you, and
 “ offers a chair, without receiving any
 “ orders for that purpose †.” The en-
 graving on a stone in the cabinet of
 Stock ‡, represents a woman lying al-
 most at her length on a couch or canopy
 bed, holding in her right hand a bottle.
 This sort of canopy was used for the
 sofas.

Plutarch says elsewhere, that when
 Dion was assassinated, he was in one of
 the

* Plutarch's life of Pyrrhus.

† I. Lucer sacra Gentil. Thes. Antiq.
 Gronov. vol. 7.

‡ Descript. de Winckelman. p. 474.

the lower chambers, where there were several beds *. Mad. Dacier pretends that those were the beds used in dining rooms. A conjecture founded on the ancient custom of eating on a bed or couch.

The Greeks have no beds resembling ours. The softest repose they know is on matresses laid upon a sofa.

The Athenians (says the same author) commenced a process against Timagoras, ambassador to Artaxerxes, king of Persia, and condemned him to death, for the quantity of presents he had received, and he justly deserved to die on that account, though it is doubtful whether it was the true cause of the prosecution. He not only accepted of gold and silver, but also a magnificent bed, and slaves to make it. *The Greeks not being sufficiently expert in that art †.* It will not be difficult to convince you that they have hitherto made very little progress in it.

There

* Plut. life of Dion.

† Plut. life of Pelopidas.

There are no chimnies in the Greek houses. A *brasier*, is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the east. The Romans had no other, and the Turks adhere to it. This brasier called *λαμπτήρ*, says Hesychius, quoted by Mad. Dacier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod as at present. Lamps were not used till a long time after.

To defend the face from the heat and smoke of the brasier, things hurtful to most constitutions, they have invented the *tendour*: the tendour is a square table, under which the fire is placed. This table being covered with a carpet, which descends on every side to the ground, is again covered with a cloth of silk, more or less magnificent; about which, sofas or cushions are placed, for the accomodation of the company. It is very easy to put both hands and feet under

der the covering of the table, by which means they receive a gentle and agreeable heat. The tendour is used principally by the ladies *, while engaged at their embroidery, an employment which occupies the greatest part of each day during the winter season †, the remainder being spent in receiving the visits of their friends.

The modern Greeks resemble the ancients in many particulars. In the comedy of the *Female Pleaders* †, Proxagoras, their advocate, draws a very just portrait of them. “ They are very industrious (says he) washing the wool
“ in hot water after the ancient manner,
“ therefore we see not that they intrigue,
“ drink,

* Rem. sur le Liv. 18. de l’ *Oysseé*. Vol. 3. p. 503.

† Some Turkish women seeing an ambassadress of France (Madame la comtesse Dé-salleurs) walking in a great hoop, cried out with astonishment, “ See, see, my lady
“ Ambassadress with her tendour.”

† Th. des Grecs du P. Brumoy Vol. 6. p. 180.

“ drink, and illtreat their husbands as
 “ formerly.”

“ All their old tricks over again.”

Terence says the same thing, presenting us with a genuine picture of the Greek islanders. In the play of *Andria*, observe the portrait he draws of the daughter of Andros *. “ At first, says he, she
 “ was modest, laborious, and lived hard,
 “ with difficulty gaining a living by the
 “ utmost exertion of her industry at the
 “ spindle and the loom. But being
 “ once introduced to lovers who promised to reward her amply for her favors,
 “ she no longer persevered in those arduous employments: we are naturally
 “ prompted to prefer pleasure to labor.
 “ Having accepted the offers made her
 “ by one or two lovers, in the end her
 “ favors became general, and every man
 “ was welcome.” It must be confessed notwithstanding, that among the fair islanders, there are many whose virtue is superior to all the arts of seduction.

Here

1283 * And. act 1, sc. 1.

Here I must add the agreeable portrait which the same author has drawn of a Greek lady in mourning, and *en negligé*, working at home with her slaves. How justly descriptive of what I have seen. Terence may be consulted upon the Greek manners with as much certainty as the Greeks themselves, as he is a faithful translator of MENANDER. He travelled into Greece at the age of thirty-five, and as it is the common opinion, purposely to inform himself of the customs of the natives, in order to present them upon the Roman stage with more accuracy and success.

The valet informs his master who had dispatched him on a message to a lady, how he found her employed.

“ It is on this occasion, says he,
“ or never, that a man can arrive at the
“ knowledge of his mistresses proceed-
“ ings in his absence: to wait on her
“ without previous information of his
“ coming, and at an hour when she least
“ expects him: He may be assured that
“ the occupations he finds her then en-
“ gaged

“ gaged in are her constant practices,
 “ and discover the true bent of her in-
 “ clinations. At our arrival we found
 “ the fair one engaged with the most
 “ studious application, perfecting a piece
 “ of embroidery, and drest in mournful
 “ attire, on account of the recent death
 “ of the old lady. Her habiliments dis-
 “ posed without the least attempt to orna-
 “ ment her person; nothing of that studied
 “ grace which generally appears in the
 “ dress of women, to set off their beauty.
 “ Her hair loose, without any form or
 “ disposition, negligently flowing about
 “ her shoulders. An old woman sat by her
 “ spinning of wool, while a girl meanly dres-
 “ sed, assisted Antiphila in her weaving*.”

VOL. I.

C

This

* *Texentem telam studiosè ipsam offendimus,
 Medioeriter vestitam, veste lugubri;
 Ejus anuis causâ, opinor quæ erat mortua;
 Sine auro tum ornatam, ita uti quæ ornan-
 tur sibi:*

Nullâ malâ re expolitam muliebri;

*Capillus passus, prolixus, circum caput rejectus
 negligenter.*

Heautontim. act 2. sc. 2.

This portrait of Terence is an exact description of the Greek ladies in these days, not excepting the old spinning woman, and the little shabby girl. He who would copy nature, must study and follow it. If he would paint the times which we look back upon with regret, as the golden age, so much boasted of by the poets, let him live with the Greeks, who have to this day preserved the simplicity of the manners and customs of the earliest periods.

Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning till night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by Virgil, in the eighth book of his *Æneid*•.

I have

• Indè ubi prima quies medio jam noctis
abactæ

Curriculo expulerat somnum cum femina
primùm,

Cui tolerare colo vitam tenuique Minervâ,
Impositum

I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine who follows that trade, is always lighted before day; and her young assistants are all at work betimes in the morning. The severity of their labour they beguile with many agreeable *chansonnettes*.

To the Greeks we are indebted for the art of embroidery; it is of a very ancient date among them, and they have carried it to the highest degree of perfection. The Cretans excelled remarkably in this art. Pholoe, whom Æneas gave to Sergestus, was of Crete, and well instructed in the arts of Minerva*.

Formerly, when they described the qualifications of a female slave, it was an indispensable one, that she was well

C* 2 tutored

Impositum cinerem, sopitos suscitât ignes,
Noctem addens operi famulasque; ad lumina
longo

Exercet pensô; castum ut servare cubile

Conjugis, et possit parvos educere natos.

* Olli serva datur operum hand ignara
Minervæ Cressa genus, Pholoe. *Æne.* 1. 5.

tutored in the art of embroidery. They worked in the same room with their mistresses, as at present they are accustomed to do.

Agamemnon, contending with Achilles for the possession of the beautiful Bryseis, in the warmth of their dispute cries out, "I would prefer her even to Clytemnestra my queen; neither is she her inferior in beauty, wit, or expertness, in fine works *."

Women of the first distinction prepared their own wool for embroidery, and at home had no other kind of amusement.

The Trojan ladies, during the siege with which their city was so long distressed, seized with a violent inclination to signalize themselves in war, were about to quit their wool, and spindles, in order to take up arms. Theano, stops them, with these words, "*Be guided by me, return to your houses, reassume your embroidery and other works: but*" leave

* Quint. Calaber Smyrnaeus.

“leave to the men the task of repulsing
“the Greeks, and defending the city.”

Homer frequently extols the Grecian embroidery. “Antinous, says he, presented Penelope with a mantle most
“beautifully embroidered *, the colours
“being shaded with great art, and
“most agreeably blended.” What the same author says of the veils embroidered by Helen † and Andromache, has been the subject of much dispute, and it is yet undecided whether those veils were shaded or not. I do not doubt but this art has received great improvements in succeeding ages; still, upon inspection of the works we now see, I am inclined to think they do not vary essentially‡ from those of the ancients. I must beg leave to differ from the author of *L'Origine des Loix* †, when he asserts that the ancients performed this work from coloured patterns
C 3 only

* Odyss. l. 18.

† Iliad l. 3. c. 124: l. 22. v. 140.

‡ Tom. 2. l. 2. p. 167.

only. They drew the design upon the stuff, as at present, and the artists afterwards shaded the figures with various colours.—Nature was the grand model of their works. In the beginning they embroidered only the most simple flowers, which did not require more than two or three colours, but by degrees they arrived at the art of representing those composed of the greatest variety. By continuing the practice of this art they have brought it to the utmost perfection it is capable of, both in respect to the designation of the figures, and the disposition of the colours. It is certain that every woman in ancient Greece was an embroideress, and that the men delighted to wear their productions.

Quintus Curtius *, in his history of Alexander the Great, informs us that this prince having received a quantity of woollen stuffs and rich habits from Macedonia, manufactured according to the fashion of that

* L. 5.

that country, presented them and the women who wrought them to Syfigambis, acquainting her at the same time that she might have her grand-children taught to embroider in a similar taste, in order to employ them, and make presents, provided those works met with her approbation. The tears which ran in streams down her face, sufficiently showed how little acceptable his gift was, which indeed she looked upon not as a compliment but an insult: nothing being held more opprobrious by the Persian women than to work in wool. Alexander being acquainted with the disagreeable effects of his intended kindness, returned to her immediately, apologizing for what happened in the following terms,

“ My dear mother, the robe I now
“ wear was not only the present of my
“ sisters, but the work of their own
“ hands,—from this you may easily
“ judge, that I have been deceived by
“ the customs of my own country, and
“ did not mean any disrespect towards
“ you.”

“you.” Read Claudian on that subject, where he represents the mother of Achilles occupied in making a dress for her son, interwoven with purple and gold*.

How different this from the custom of the ancient inhabitants of *Italy*. In the treaty of peace made between the Sabines and the Romans, after the violence which had been committed upon the Sabine women, it was expressly stipulated that the latter should not be obliged to perform any other kind of work than the spinning of wool.

Go into the chamber of a female Greek, you will find lattices to her windows;

* Non semper clypei metuendum gentibus
orbem

Dilecto studiosa parens fabricabat Achilli,
Lemnia nec semper supplex ardentis adibat
Antra Dei, nato galeam factura comantem.
Sed placidoes etiam cinctus et mitia pacis,
Ornamenta dabat, bello quibus ille peracto
Conspicuis reges, inter fulgeret Achivos.
Ipsa manu chlamydes ostro texebat et auro.

windows; and as to the furniture of her room, it consists of a sofa, a little trunk inlaid with ivory for the purpose of containing her silks and needles, and lastly an embroidering frame.

I am, Sir, Yours, &c.

C 5 LETTER

LETTER V.

*Nurses, Slaves, Servants, Retirement of
the young Women, Salutes, &c.*

S I R,

THE ancient custom of retaining the nurse who fostered their children, is still in force among the best families in Greece. Accordingly she always forms a part of the household *. Formerly a woman who was appointed nurse to a young lady, never quitted her service, but afterwards became her governess, her counsellor, and at length her *confidante*.

* This is a very ancient custom in the east. When Rebecca left her father's house, and her country, to marry Isaac at Beerseba, the nurse was sent to accompany her.

fidente. Hence it is in the ancient Greek tragedies, and likewise in the Latin ones, formed upon the same plan, that a princess never appears but in the company of her nurse. This custom is so inviolably preserved, that the modern name for a nurse is *paramana*, a term more tender and expressive than the name formerly used, inasmuch as the present signifies *second mother*. The nurse, as soon as she has reared one child, has apartments ordered for her in the house, and is thenceforward as it were incorporated into the family.

The Greek ladies do not suckle their infants, judging it prejudicial to beauty, and hurtful to the breast. They also believe it to be a practice tending very much to impair the health. The ablest Greek writers on these subjects have always been of a different opinion, condemning such principles as erroneous, and charging those women with being little better than step-mothers to their children, who commit the first care of them to strangers: but the force of custom

custom and example has prevailed in opposition to reason and sensibility. Nothing has been said on these interesting subjects in modern times, which carries more force with it, than the discourse of a Greek philosopher, which Aulus Gellus has handed down to us. The lady of one of this philosopher's disciples, (who was a man of distinguished rank) being brought to bed, the sage out of respect to his pupil, made her a visit on that occasion. The first compliments being over, he enquired of the lady's mother who was present, if her daughter intended to nurse the child herself. "Heavens forbid!" replied the "mother. Would you have the pains "and anxiety she has so recently suffered immediately succeeded by inconveniencies and hardships equally "dangerous and distressing?" "Alas!" "madam, replied the philosopher, do "not let her be a mother by halves, "to nourish with her blood an imperfect being that she never saw, during

"ring

“ ring the term of so many months,
 “ and the moment she beholds it brought
 “ to perfection, refuse to contribute any
 “ farther to its sustenance, when na-
 “ ture has purposely supplied her with
 “ aliment exactly suited to the condi-
 “ tion of the new born, and which it
 “ implores at her hands, with cries suf-
 “ ficient to pierce the heart of the most
 “ obdurate and unconcerned*.”

After the nurse, the slaves and servants come next under our consideration.

Phædria, in one of the comedies of Terence, says to Thais, his mistress, “ The moment you signified
 “ the least inclination for a little
 “ black slave, did not I fly with the
 “ wings of impatience to find the hand-
 “ somest our city could produce? Was
 I

* Aluisse in utero sanguine scio nescio
 quid, quod non videret; non alere nunc suo
 lacte quod videat, jam viventem, jam homi-
 nem, jam matris officia implorantem.

Aut. Gell. Noct. Att. l. 12. c. 1.

“ I less prompt to comply with your re-
 “ quest in order to compleat your equi-
 “ page like a lady of quality, in that
 “ expensive article, an eunuch * ?

Thus we find that anciently the Greek ladies had not only their slaves, but also their eunuchs, a species of animals reserved at present for the service of the Turks only.

The female slaves of the Greeks are treated by their masters, with great gentleness and humanity as heretofore; after a certain term of servitude, they seem to take pleasure in making them free.

Some take those slaves very young, and adopt them, they call them *children of their souls*, (Psychopedi, Pysychopela)

“ Such was the lovely Melantho, whom,
 “ says Homer, Penelope adopted, when
 “ she was yet an infant, and educated

“ as

“ as

• Nonne, mihi, uti dixti cupere te ex Æthiopia
 Ancillam, relictis rebus omnibus

Quæsvi ? Eunuchum porro dixti velle te,

Quia sola videtur bis reginæ : repperi.

Eunuch. act. 2. sc. 2.

“ as her own child, procuring for her
 “ every pleasure suitable to her years *.”

The servants and slaves as formerly
 work at embroidery with their mistresses,
 and perform all other domestic employ-
 ments. Ariadne, deserted by Theseus,
 in the extremity of her grief cries out,
 “ That she wished to be reduced to the
 “ condition of a menial servant to The-
 “ seus, with what pleasure she would
 “ undertake for him the lowest offices,
 “ to make his bed,—mount his looms,
 “ —nay even carry the heaviest urns,
 “ filled with water, provided she might
 “ be permitted to present of it after-
 “ wards to her dear Theseus, when he
 “ prepared himself for table †.

Sometimes a slave is not only the con-
 fidente of her mistress, as well as the
 nurse, but, on certain occasions, her
 counsellor and adviser. Phocylides says,
 “ Do not refuse to listen to the advice
 “ of

* Odyss. l. 18.

† *Adferre aquam super canalum.*

Nonn. l. xlvii. v. 390.

“ of your slave, if you find him capable of giving you good counsel *.”

In all ages old and faithful servants have acquired the confidence of their masters, and the privilege of advising them, in cases of necessity.

The servants are always to be ready to follow their mistress when she goes abroad. It is a custom very ancient among the Greeks. In one of Terence's comedies, a slave acquainting his master with the arrival of some ladies he expected, calls out to him, — “ Do you not know them by the troop of females who compose their train †.”

In Plautus, a lady who was going but a little way from home, says to her servants, “ Follow me ‡.” Splendor of appearance was not the only object of this regulation, — it was thought indecent, and carrying the air of an intrigue

* V. 205.

† *Ancillarum gregem ducunt secum.*

Heaut. act 2. sc. 2. Odyss. l. 18.

‡ *Sequiturini, comites, in proximum me huc.*

intrigue to be seen abroad unattended.

The woman of character and the courtesan were not to be distinguished in the streets by any other means *.

There is a beautiful passage which Plutarch has left us on the subject of attendants.

A new tragedy being prepared for representation at Athens, and the spectators assembled, one of the principal actors who was to perform the part of a queen, and to open the piece, insisted upon having a superb *masque*, with a number of attendants magnificently dressed, suitable to the dignity of the part he was to act. Melantius, at whose expence the properties for the play were furnished, not complying with his request, he grew insolent, and refused to proceed in the play, although the audience were impatiently waiting for his appearance, till at length Melantius tired with altercation,

* *Adstat ea, in viâ, sola? prostibulum sanè est.*

Plaut. *Amph.* act 3. sc. 2.

tion, took him by force, and thrust him forward on the stage, crying out, " See, " yonder, the wife of Phocion, she " can appear with one attendant only, " and wouldst thou presume to affect " magnificence, and corrupt the minds " of our women ?" These words were no sooner heard in the theatre, but a general shout of applause ensued *.

Zaleucus, disciple of Pythagoras, and legislator of Locris in Italy, the place of his nativity, in order to restrain the torrent of vanity and luxury, which was pouring in upon his country, among other things, enacted that no free woman, should be attended abroad by more than one servant—*except she was in liquor* †.

The train of slaves and servants, who follow in the street form the equipage of the Greeks, as ours is composed of magnificent carriages, with this difference,

* Plutarch. life of Phocion.

† Diod. l. 12.

rence, that a woman of character among the Greeks, must never be seen from home without one servant at least. Those of a superior rank, who are ambitious of making a parade of their opulence and vanity, are attended by an innumerable troop of domestics.

You will find when I come to speak of the interment and mourning of the Greeks, that the cries and lamentations on those occasions proceeded chiefly from the female servants of the deceased.— Thus *Bryseis* is described at the head of the disconsolate domestics of *Achilles*, bewailing the loss of that hero who was their beloved master*.

I have already said girls of any condition seldom appear abroad, and never go to church until they are married. This last circumstance although a very ancient custom, is not now so rigorously attended to; notwithstanding they are kept under as much restraint as formerly, and are never suffered to be in the company

* Quint. Calab. derelict. l. 3. v. 573.

pany of the other sex, except the parents are present and approve it *.

Naufrica says to Ulysses, "Which of us dare appear publicly in the company of a man before marriage, without the permission of her parents?"

Agamemnon says in Euripides: "It is not proper that young women should be left at home by themselves." "They are sufficiently guarded," replies Clytemnestra, being shut up in their apartments †.

The sage Phœlydes said to his contemporaries, "Keep your daughters shut up and don't let them make a show of themselves at your doors until they are married ‡."

The girls of this country have their particular amusements of which I shall speak to you in the sequel. At other times they pass their hours at embroidery with

* Rem. de Mad. Dacier sur l'Odyss. I. 6.

† Iph. in Aulide.

‡ Phocyl. v. 203.

with their slaves, looking at the people in the streets through the lattices of the windows, which are so constructed as to give them an opportunity of comodiouſly ſeeing others without being ſeen themſelves.

I have alſo remarked that the Greek ladies, according to the cuſtom of the ancients, preſent the hand to be kiſſed by their daughters, their ſlaves, and other perſons who are their inferiors. You muſt remember that Alceſte *, at the point of death, deſires her women may be brought to her, and calling each by her name, gives her hand to be kiſſed by them †.

Among the Turks the greateſt mark of reſpect in accoſting perſons of rank, next to kiſſing the hand, is that of touching or kiſſing the robe, and then to carry

* Euripid. act 1. ſc. 4. et ſeq. act 4.

† Dolius, ſays Homer, the moment he heard his maſter's voice, ran up to him, ſeized his hand, and kiſſed it. Odyſſ. l. 24.

the hand instantly to the lips. This is the manner in which they salute their patron; and for a Turk to permit an inferior to kiss his robe, is to take him under his protection.—On this occasion, I have been witness of very generous and noble conduct on the part of a Turk.

The late marquis de Villeneuve after having concluded the treaty of peace at Belgrade in 1739, between the emperor and the sultan Mahomet, was introduced to an audience of the Grand Visir, at the arsenal. As he was returning from the visir's presence, two French slaves seized that opportunity of prostrating themselves at his feet, beseeching him to redeem them from slavery. Their master approaching, the ambassador requested to know what he would have for the ransom of those two slaves. "*They are free, said the Turk, they are no longer mine, since they have had the honour to touch the robe of his excellency the ambassador of France.*" M. de Villeneuve struck with this sublimity
of

of sentiment which excited the admiration of all the spectators, drew out a magnificent watch, and presented it to the generous mussulman.

In Greece the girls have a custom of saluting each other, which consists in kissing the eyes, while they possess themselves of each others ears.—This tender and affectionate salute is of a very ancient date *.

“ I do not love Alcippe, says a shepherd in Theocritus †, for the other day when I presented him a beautiful pigeon, though he took me by the ears he neglected to kiss me †.”

I must

* They called it χῶρτα, and the play itself Κυντιδα. Meurs. de Lud. Græc.

† Idyll. 5.

† Tibullus likewise describes this kind of salutation: *Natusque parenti oscula, compressis auribus, eripiet.* l. 2. eleg. 5. Cicero in a letter to Tiro, thus expresses his affection for him: *Te, ut dixi, fero oculis. Ego vos ad III. Kalend. videbo, tuosque oculos, atiam si te veniens in medio fero videro, dissuaviaber.* Ep. fam. l. 16. ep. 27.

I must again assure you that to read Homer and the other poets of ancient Greece with all the pleasure their works are capable of imparting, it should be on the spot. There your attention to their pleasing though minute details, will be more agreeably employed, as the present scenes so perfectly resemble the former.

I am, Sir, Yours, &c.

LETTERS

LETTER VI.

Toilet, Head-dress, Apparel, Trinkets, Fan.

SIR,

I Intend in this letter to compare the toilet of our modern dames of Greece, with that of the ancients *. The art of embellishing the person, and the desire of engaging the admiration of mankind, have been nearly the same in all countries and in all ages. Here the ladies have no opportunities of exhibiting the richness of their attire, and the splendor of their ornaments in a course of visiting and appearance at public spectacles, (circumstances in which our fair countrywomen are so peculiarly happy) yet are they equally desirous in retirement of adorning their persons with all the grace

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and

* Les Amours. Dialog.

and magnificence of dress, to set off that stock of natural beauty, which has been so lavishly bestowed upon them.

The worshipper of Thespian Cupid, represents (in Lucan) a Greek lady at the toilet, surrounded by her women,—one holds a looking-glass *, another an ewer filled with water.—Presently they bring the lotions, paste, and other preparations to form the eye-brows, enliven the

* You are no stranger to Ausonius's beautiful epigram on Lais's looking-glass.

*Lais anus Veneri speculum dico; dignum habeat se,
Æterna æternum forma ministerium.*

*Est mihi nullus in hoc usus, quia cernere talem
Qualis sum, nolo; qualis eram, nequeo.*

Pour moi, disoit Lais au déclin de ses jours
Ce fidèle miroir n'est plus d'aucun usage ;
C'en est fait, je te l'offre, ô mere des amours ;
A Venus toujours belle il servira toujours.

Moi qui n'ai pas cet avantage,

Qu'en ferois-je hélas ? Je ne puis

M'y voir comone-jétois au printems de
mon âge,

Et puis-je, sans douleur, m'y voir comme je
suis.

the cheeks, and give a bloom to the lips; next come the chains, necklaces, bracelets, and earrings. 'Till at last the lady is covered with gold and jewels from head to foot. The modern Greek ladies scorn to yield to their predecessors in profusion of ornaments. They have even added to the former excess, particularly in the number of gold chains with which they load themselves. The same mode of dress, the same variety of articles for the toilet. The smithy god, who forged the shield of Achilles, condescended to make toys, and trinkets for the use of the ladies.

“ When my mother, says Vulcan,
“ ashamed of having brought into the
“ world such an ill shaped being, cast
“ me into the sea, that I might for-
“ ever remain buried in its deepest abyss;
“ what must I have suffered if the beau-
“ tiful Thetis, and Eurynome, the
“ lovely daughter of Oceanus, had not
“ taken me in ! Nine years I remained
“ in a deep grotto, employed in forming
“ bracelets, clasps, necklaces, buckles,
D 2 rings,

“rings, and bodkins, for my kind pro-
 “tectresses *.”

The poets of all ages have given us sketches of the Greek ladies dresses, and many fine poems have been wrote upon that subject.

Cydicpe, a maid who lived in one of the islands of the Ægean sea, wrote to her lover, “My mother ordered me to
 “dress my head ; she gave me her trin-
 “kets ; disposed herself the golden or-
 “naments of my hair ; and decked me
 “out with her own hands †.”

Racine has in view this custom of the Greeks when he puts these lines into the mouth of Phædra ‡.

The

* Iliad. b. 17.

† Comuntur, nostrâ matre jubente, comæ,
 Ipsa dedit gemmas digitis, et crinibus aurum,
 Et vestes humeris induit ipsa meis.

Ovid. héroïd. 21.

‡ Que ces vains ornemens, que ces voiles
 me pesent

Quelle main importune, en formant tous ces
 nœuds,

A pris soin sur mon front d'assembler mes
 cheveux.

The young women of Greece formerly wore their hair knotted, which is the custom at present. They let it grow to a much greater length than the men.

Pausanias informs us that Leucippus suffered his hair to become of a great length, in order to offer a sacrifice to the river Alpheus. Having knotted it after the manner of the women, he put on the habit of a female, and sought Daphne, whom he thereby deceived*.

The head dress of the women when low is set off with a heron's feather, but they never fail to place another little feather on the front of it, either black or colored, which is bent and formed into a flat curl. May not these feathers be of the same kind with those mentioned by M. Winckleman, in his fine collection of ancient monuments? The syrens having audaciously challenged the Muses to a trial of skill at singing, on the island of Crete, and being vanquished by them, the Muses to punish such rashness, cut

D 3

their

Pausan. l. 8. Arcad.

their wings, and taking each a feather, wore them on their heads as a trophy of the victory. It is then to the Muses the Greek ladies are indebted for this ornament; at least they are fond of imitating them in some particulars. Musical combats are very frequent among the Greek women. In these combats they sing couplets alternately, where she who holds out longest carries the prize.

They have different modes of dressing the head, less or more ornamented, the disposition of which they frequently vary. Sometimes the hair flows in tresses on the shoulders, at other times formed into a roll about the head, or negligently tied with flowers. In this last method it is easy to recognize the fashion of the Lacedæmonian ladies*.

Pollux has favored us with a detail of the several items, which compose the toilet, and minister to the adjustment of a lady's dress. We are indebted to Salmasius,

* *Incomptam Lacænz more comam religata nodo.* *Hor. l. 2. od. 11.*

masius, who has taken the pains to restore the following passage, which Aristophanes had given in twelve verses. Behold the list according to Pollux*.

“ The razor, scissors, wax, nitre, false
 “ hair, fringes, laces, mitres, (the form
 “ of which I shall hereafter explain) rib-
 “ bands, the pumice stone, (formerly used
 “ to polish the skin, which they now
 “ make use of for the feet only) white lead,
 “ pomatum, the crown, paints of various
 “ colors, the necklace, the *smart undress*,
 “ hellebore, fillets, bands, the girdle,
 “ buckle, tunic, petticoat, earrings, trin-
 “ kets, the fly-cap, little roses, clasps,
 “ gold chains, the seal, scarf, tippet,
 “ veil, rings, smelling bottles, with a
 “ thousand other particulars, which it is
 “ impossible for the most exact memory
 “ to retain.”

The list is really a very long one, but the modern dames of Greece, have not suffered one item to be struck out of it.

D 4

It

* Poll. cap. 23. l. 7.

It is probable that the ditch, or *cheli-dona* *, and several other words which I have not translated, signified some parts of the dress now worn by the Greeks, which have varied as often as the forms they describe. I am not quite certain if the word *ἐγκυκλιον*, in latin *vestis circularis*, which I have rendered a petticoat, does not signify a hoop, which they might use to swell the petticoat into a round figure. In that case the hoop must be of greater antiquity than is generally supposed.

Athenæus gives a very exact description of the apparatus for a lady's dress *; and also of the methods they tried to correct any defect in the shape, or particular parts of the body. He attributes indeed all these minute researches into the arts of coquetry, solely to those whose occupation made it necessary for them to dress with all possible incitements to allure the men.

* *Βάραρον*, in latin *barathrum*. This was the name of a ditch at Athens, into which they threw the criminals.

† Ath. l. 13.

men. The ladies of the present age who follow exactly the practice of their ancestors, have not found it necessary to seek for information from books upon this occasion. It has been handed down to them by usage through successive ages, with so little variation, that they possess as it were an instructive knowledge in the science of dress. The dress of the girls is so contrived as to give them a fine and easy shape; by which means however they are sometimes very much incommoded. Accordingly they are by that means constrained to great moderation at table.

In the comedy of the Eunuch, Cherea says to Parmenio, " My mistress is not like the girls of this country, whose mothers torture and confine their bodies, in order to give them a graceful fall of the shoulders, and a fine shape. If a young woman shews signs of a healthful state of body, she is immediately distinguished by the name of prize fighter; spare diet is prescribed, and let her constitution be ever so good, on

“ a sudden you find her reduced to the
“ slenderness of a bulrush *.”

Nothing can be better described nor more exactly resemble the original †. M. Petit, a very learned physician, has made great use of the foregoing passage, to examine whether that method would not have been as useful to the Amazonians, in preventing the growth of their breasts, as the barbarous method of cutting them off.

Catullus has very exactly given us the several parts of a Greek lady's dress, where he paints the distress of Ariadne for the loss of Theseus who had abandoned her. “ The loose robe she formerly wore
“ was

* *Haud similis virgo est virginum nostrarum quas matres student*

*Demissis humeris esse, victo pectore, ut
graciles fient.*

*Si qua est habitior paulò, pugilem esse aiunt;
deducunt cibum;*

*Tametsi bona est natura, reddit curatura
junceas.*

Eunuch. act. 2. sc. 3.

† *De Amazon. Dissert. p. 144.*

“ was thrown aside, the scarf which
 “ covered her bosom no longer would
 “ she suffer to remain, and her head
 “ dress (which the poet calls *mitra**) was
 “ neglected.” The *mitra*, is a sort of
 scarf or sash worn by some persons at this
 day, and is used to go round the head †.

The mitre, which the Greek women
 formerly wore, had bands that falling on
 the cheeks passed from thence under the
 chin. The fashion of the present time
 is exactly the same, some have them em-
 broidered with gold, and fringed. They
 are now called *mahoulka*, and generally
 intimate that the wearer of them is in-
 disposed.

The

* *Mitra* signified, likewise, the girdle, with
 which the tunic was tied (Theoc. Idyl. 27.
 v. 54.) and *μίσκοις*, another kind of girdle.

† *Prospicit, & magnis cyrarum fluctuat undis;*
Non flavo retinens subtilem vertice mitram,
Non contacta levi velatum pectus amictu,
Non tereti strophio lactantes vineta papillas;
Omnia quæ toto delapsa è corpore passim
Ipsius ante pedes fluctus salis adludebant.

Epithal. Pel. & Thet.

The scarf sometimes descends from the head and covers the neck.

Anacreon, wishes to be transformed into the pearl necklace which encircles his mistress's neck, or the scarf which spreads itself upon her lovely breast. The latin word *tænia* or *fascia*, can only be rendered a lace or scarf. The Athenian women covered the neck like the Greek islanders; a custom however not general among them.

It is true that the courtesans had formerly a mode of adjusting the dress with peculiar allurements to excite loose ideas in the other sex; which mode, women of the same condition are at present equally ingenious in pursuing. It must be owned also that women of character follow their example in that particular but too often.

I shall not on this occasion enter into a minute detail, or form comparisons, which might wound the ear of modesty, or call forth a blush in the cheeks of the chaste fair. Curiosity should have its bounds, and respect those prescribed by decency.

It

It is not sufficient in travelling to be able to distinguish those objects which merit our attention. A judicious traveller will regard no other.

The ladies of Greece have always been fond of jewels. Their girdle, buckles, necklaces, bracelets, are all profusely enriched with them; and notwithstanding the vast satisfaction they enjoy in ornamenting their heads with the most beautiful flowers of the garden, the diamond sparkles on the same lock with the humble jasmin and rose. It is very common for them to exert their utmost skill in dressing themselves, without the least intention of going out, or even being seen by any stranger, but solely to indulge their own and their husbands fancy. They never forego the pleasure of dress, but to enter upon mourning for some near relation, or from some cause which is the subject of severe affliction to their family.

Thus the celebrated Sappho writes to Phaon. "During thy absence I have
"not paid the least attention to my head
"dress. My rings are thrown by neglected,

“ glected, the golden ornaments of my
 “ head are laid aside, nor has the enliv-
 “ ening perfume of Arabian essence any
 “ share in my dress. I have quitted
 “ every habiliment of splendor for the
 “ most simple and negligent—thou be-
 “ ing absent, whom should I strive to
 “ please *? ”

What Sappho did for her lover, the
 Greek women, with better reason, do for
 their husbands, in whose absence the ge-
 nerality of wives constantly neglect every
 kind of ornament in dress.

It is impossible to speak of the orna-
 ments and trinkets of the Greek ladies,
 without recalling to mind a passage which
 Plutarch has furnished us with. An Io-
 nian lady, who lived in the house of
 Phocion, and was the intimate friend of
 his second wife, took great delight in
 frequently

* *Ecce jacent collo sparsi sine lege capelli,
 Nec premit articulos lucida gemma meos.
 Veste tegor vili nullum est in crinibus aurum,
 Non Arabo noster rore capillus olet.*

Ovid heroid. 15.

frequently exposing her jewels, which consisted of bracelets, and necklaces set in gold, and adorned with jewels; spreading them before her, who answered, *For my part, I have no ornament but Phocion, who for twenty years past has been general of the Athenians.* Such sentiments might still be found among the fair Greeks, if they had any Phocions for their husbands *.

To have a compleat idea of the excess to which the Greek women formerly carried their luxury, it will be necessary to read the declamations of St. John Chrysostom against the women of his time. “ *Beside their ear-rings,*” says he, “ *they have other ornaments for the extremity of the cheek. Their faces besmeared with paint, and even their eyelids not exempt from it. Their petticoats are netted with gold, and their necklaces are likewise of gold; upon their hands they wear plates of the same metal. Their shoes are black, glittering with embroidery,*”
“ *terminating*

* Life of Phocion.

“terminating in a point” (the form of their shoes are still the same, there is no change but in the colour). “They ride
“in chariots drawn by white mules, and
“are followed by a troop of maidens
“and servants*.”

At present, the Greek ladies, when they visit at any distance, do not like to expose their jewels to the passengers in the street, but they are carried by one of the domestics, and she puts them on when she arrives at the door of her friend's house, and in the same manner at returning takes them off. This custom is likewise very ancient.

Thais' woman, (in Terence) says of her mistress—“In the mean time, to
“avoid suspicion, she took off her jewels,
“and gave them to me, that I might
“bring them home. By which I know
“she will soon be back †.”

Mad.

* Extrait des Œuv. de S. J. Chrysos. par D. B. Montfaucon.

† *Interea aurum sibi clam mulier,
Demit dat mihi ut auferam
Hoc est signi: ubi primum poterit,
Sese illinc subducet scio.*

Eunuch, act 4. sc. 1.

Mad. Dacier remarks upon this passage, that the courtesans of Greece were not permitted to wear either gold or jewels in the streets; but it may be more justly said, (which experience confirms) that the women of condition, who went out but seldom, never appeared dressed but within doors. They reserved their finery to appear with more *éclat* in the houses where they visited. Thus Thais having ordered her jewels to be brought for her, and afterwards sending them home, shews that she reserved the splendor of her dress for the entertainment to which she was invited, (like the rest of the ladies who were of the party).

Another proof of the faithful tradition of ancient customs among the Greeks is to be met with in the fan. It serves in the place of a parasol. This fan is very large, and rounded, composed of peacock's feathers, and has an ivory handle. In the center is a mirror. The ladies carry it with them into the country, and when overcome with heat, they throw themselves on a sofa; a slave takes it from them, and

and by a judicious management of it, excites a gentle breeze to refresh his mistress.

Athenæus, citing some verses of Anacreon, describes this very sort of fan, where he draws the portrait of Artemon, a very voluptuous and effeminate man, by saying, he carries a round fan, mounted with ivory, which, like the ladies, he makes use of as an umbrella*.

On a marble tomb in Achaia, mentioned by Pausanias, a young lady of extreme beauty is represented sitting in a chair of ivory, and by her side one of her women, holding a large spreading fan or parasol over her head†.

In the false eunuch of Terence, one in the bath says to a slave: "Here, Dorus, take this fan, and cool the girl with it, while we enjoy the bath‡."

A

* Ath. L. 12. p. 534.

† Paus. vol. 2. p. 117.

‡ *Cape hoc flabellum; ventulum huic sic faitto dum lavamus.*

Eun. a. 3. sc. 5.

A passage in Claudian represents the fan of the Greek ladies such as we now see it. It is in the poem where he abuses Eutropus, upon his being made consul. "He, says Claudian, shall he be
 " honored with the fasces, and appointed
 " to the government of the east, he whom
 " we have seen combing his mistress's
 " hair, presenting her the ewer to wash,
 " and basely holding the fan of peacock's
 " feathers to refresh her, when the heat
 " should incline her to repose *."

Eutropus here performs the office of a slave or chambermaid. "Towards the
 " middle of the night, says A. Com-
 " nenus, while the emperor Alexis and
 " the empress were asleep, Nicephorus
 " Diogenes entered their tent, with a
 " poniard

* Eous rector, consulq. futurus
 Pestebat dominæ crines, & sæpe lavanti
 Nudus in argento, lympham gestabat alumnæ;
 Et cum se rabido fessam projecerat æstu,
 Patricuis roseis pavonum ventilat alis.

† L. 9.

“ poniard in his hand. He found the
“ tent without guards, and the door open,
“ so that the miscarriage of his attempt
“ seems to have been from the immediate
“ interposition of heaven. The traitor
“ perceiving a woman who fanned the
“ bed, in order to refresh the royal pair,
“ he deferred to another opportunity the
“ perpetration of his horrid project.”

The fan perhaps has detained you too long. But for us, admirers of antiquity, when we are gathering together the wrecks of time, the most trifling remains are precious, because they sometimes serve to unite more material pieces. In my next letter, I shall give you an account of the Greek veil: a subject which must certainly prove interesting, as it will present you with some images of ancient Greece, which cannot be reviewed without a most pleasing entertainment to the mind. It is certainly a great honour done the modern Greeks, to compare them with those who have rendered the country they inhabited so famous, not only in their own times,

times, but during all future ages; indeed, the lines are so clearly to be traced, that it would be great injustice to deny the resemblance of the portrait.

I am, Sir, Yours, &c.

LETTER

LETTER VII.

Greek veil.

S I R,

I Need not inform you that the use of the veil is of a very ancient date, because you must have met with it in the earliest accounts.

The veil being a token of modesty, has the advantage of concealing certain defects, at the same time that it adds a poignancy to beauty; and while it seems to intimate the bashfulness of the wearer, conceals the delicate blush of youthful innocence. This veil so light, sometimes waving as if the sport of the winds, has ever been the ornament of beauty and the graces. The Greek ladies have faithfully preserved the tradition of it. It is as heretofore an essential part of their dress, and serves to distinguish the condition

condition of the wearer. Those of the mistress, the servant, the freed woman, and the slave, are all different. It requires great art to veil in a becoming agreeable manner. What I find in ancient authors on this subject, offers so just a picture of the present mode, that I shall furnish you with the descriptions I have met with in their writings.

A beautiful girl veiled, says a Greek poet, is more ardently sought after, and excites more violent desires in her lover, than when she indulges him with a view of her charms*. This useful lesson I take to have been as ancient in the world as the veil, or even beauty itself. The Romans were equally severe with the Greeks in forbidding their women to appear unveiled in public. Sulpicius Gallus put away his wife, for having presumed to go abroad without a veil†.

The veil covers the head and part of the body as it formerly did. It is consequently

* Nonn. Dionys. L. XLII. v. 331.

† Val. Max. l. 6.

frequently of a great length, and doubtless, from thence takes its name, of *mā-crama*, from the word *μακρὸς*.

The Greek veil nevertheless, does not entirely cover the face like that of the Turkish women, for which reason the modern Greeks make use of the latter, when they have occasion to go far from home, or into that part of the town where the Turks reside; thereby more effectually to conceal themselves, and avoid any insults which might otherwise be offered to them by the people of that nation.

When the Turks first came into Greece, says Mons. de Montesquieu, “ Being a
“ people of a very ordinary form, and complexion, they were so charmed with the
“ beauty of the Greek women, that they
“ would not attach themselves to any
“ other. They took them by force from
“ all quarters, which obliged the Greeks
“ industriously to hide their women from
“ the view of those usurpers *.” We
have

* *Causés de la grandeur des Romains*, ch. 23.

have already seen that it is not from fear of the Turks, that the Greeks take such precautions to guard their wives. That now can be attributed to no other cause than the custom they have so long practised of wearing the Turkish veil, which obliges them as it were to mask (so they call it) and in some manner disguise themselves, to be able to go out.

In the east the veil seems to have been as ancient as the world. Abimelec, king of Gerar, restoring Abraham his wife, tells him, that he shall add some flocks, and slaves of both sexes to attend her.

“ For you Sarah, continues the king,
“ here are a thousand pieces of silver,
“ which I commit to the care of this
“ man whom you call brother. It is
“ proper to furnish him with a sum sufficient to purchase a veil suitable to the
“ condition of one so respectable as yourself, that your servants may always remember you are the spouse of their
“ master, and to let all strangers know
“ that you are a married woman. Never
“ forget that by neglecting this mark of
VOL. I E “ distinc-

“ distinction common to persons of your
 “ rank in this country, you have too
 “ much exposed yourself*.”

The great price at which the king of Gerar rated the veil, brings to my remembrance what Plato says of the Persians. To one great province they assign the name of *the girdle*, to another the *queen's veil*, the revenue of those provinces, (and so of others) being appropriated to certain parts of the queen's dress †.

Rebecca on her way to espouse Isaac, perceiving his train at a distance, prepares herself to appear before him, and as soon as she discovered herself, in order to shew her respect, she covered herself with a veil ‡.

Thamar meeting Judah her father in law, veils herself entirely.

It was about the middle of the third century, that the young women of the east began to take the veil, at the time of making

* Genesis, ch. 20.

† Dacier's Plato, v. 1. p. 310.

‡ *Illa tollens citò pallium operuit se*, Gen. 24.

making the vow of virginity ; which veil corresponds with that formerly worn by the priestesses, and at present by the nuns in Roman catholic countries.

The origin of the veil is referred by the Greeks to modesty and bashfulness, properties which partake equally of timidity. They used to tell a pleasant story on this subject, for which we are indebted to Pausanias *. “ About thirty
“ furlongs from the city of Sparta, Ica-
“ rius placed a statue of Modesty, for the
“ purpose of perpetuating the following
“ incident.”

“ Icarius having married his daughter
“ to Ulysses, solicited his son in law to
“ fix his household in Sparta, and remain
“ there with his wife, to which Ulysses
“ would not consent. Frustrated in his
“ application to the husband, he made
“ the like request to his daughter, con-
“ juring her not to abandon him ; but
“ seeing her ready to depart with Ulysses
E 2 “ for

* Gedoyn's Pausanias, v. 1. p. 304.

“ for Ithaca, he redoubled his efforts to
“ detain her, nor could he be prevailed
“ on to desist from following the cha-
“ riot on the way. Ulysses shocked at
“ the desperate situation of his father-in-
“ law, and wearied with his importuni-
“ ties, says to his wife, You can best
“ answer this request. It is yours to
“ determine whether you will remain
“ with your father at Sparta, or depart
“ with your husband for Ithaca: you
“ are mistress of the decision. The
“ beautiful Penelope finding herself in
“ this dilemma, blushed, and without
“ making the least reply, drew her
“ veil over her face, thereby intimating
“ a denial to her father’s request, and
“ sunk into the arms of her husband.
“ Icarius, very sensibly affected by this
“ behaviour, and being desirous of tran-
“ smitting it to posterity by the most
“ durable monument, consecrated a sta-
“ tue to Modesty, on the very spot where
“ Penelope had thrown the veil over her
“ face; that after her it might be an
“ universal

“ universal symbol of delicacy with the
 “ fair sex*.”

Agreeable to this tradition, Homer represents Penelope followed by two of her women; her face covered with a magnificent veil †.

The same Pausanias (in his voyage to Elis) describes a picture, where two nymphs are represented sitting in a chariot drawn by mules, the one holding the reins, the head of the other covered with a veil. He supposes one to be Nausicaa, the daughter of Alcinous. The servants of this princess, when they had done bathing, and taken their repast by the side of the river, throw aside their veils, and amuse themselves at the game of tennis ‡.

A Greek woman preparing to go out, puts up her hair, and raises her veil.

E 3 Thus

* See the veil of Modesty in the *museum Capitolinum*, vol. 3. p. 43.

† Odyss. l. 18.

‡ Odyss. l. 6.

Thus Claudian describes Venus rising from her toilet*.

In the chorus of Iphigenia in *Taurides*,
 † a Greek woman cries out, “ Oh that
 “ I had the power of flying over that
 “ immensity of space, which the sun
 “ encircles in his diurnal course ! The
 “ first object that fixed my attention
 “ would be the delightful mansion of my
 “ father. There I should behold those
 “ beloved haunts so dear to my remem-
 “ brance, where in the first dawn of
 “ ripening age, and under the auspices
 “ of my honored mother, my chaste love
 “ was crowned by a happy marriage.
 “ Where my presence alone was suffi-
 “ cient to enliven the assembly ; where
 “ I yielded to none in the attractions of
 “ youthful charms ; where *gracefully*
 “ *veiled*, and my head profusely adorned
 “ with jewels, I was called forth to dis-
 “ pute the prize of beauty.”

Hermione,

* *Et crines festina ligat, peplumque fluentem
 allevat.* Claud. Epith. Honor.

† Act. 4.

Hermione, the daughter of Helen, being acquainted with the disappearance of her mother, whom the impious son of Priam ravished from her family; in extremity of grief begins to tear the hair from off her head, and to rend the veil of golden tiffue which covered her face *.

The veil worn by the Greek ladies is generally of muslin, bordered with gold. That of the servants or common people of a coarser sort of plain muslin. It is always white; such as the monuments of old represent the veils of Hermione and Helen †.

The veil was formerly an ornament of the divinities. The graces wore them. Witness the figures which remain of *Bupalus*, *Apelles*, and *Pythagoras* of *Samos* ‡. Pausanias was astonished that

E 4

* *Aureum quoque rupet capitis tegmen.*

Colut. Rapt. Hel. l. 1. v. 381.

† Monum. Antich. c. 25. l. 66.

‡ Maffieu's Dissertation on the Graces.

Mem. de l'Ac. des Inscript. &c.

the artists of his time should ever omit this appendage of the fair sex.

Laodice, the daughter of *Agapenor*, sent to Tegea in Arcadia, a veil destined for Minerva *Alea*; the inscription signified, that it was to obtain favor for the Tegeans her countrymen *.

At Lacedemon, there was a temple dedicated to Morpho or Venus †, and here the goddess appeared veiled ‡.

Euripides often mentions the veil of the Greeks. Hermione, in *Andromache* says, *The wind has stript off the veil from my head*. And Thetis, in the *Suppliants*, *Why, mother, do you cover your eyes with your veil, and let fall those tears*. But the poet distinguishes the veil of the slaves, which at present is much longer than the rest. The female slaves designed for sale, are marked by this distinction ||.

I was conducted, says Andromache, from my husband's bed upon the strand, my face covered with the veil of a captive.

Anciently

* Paus. v. 2.

† Id. v. 1.

‡ The Greeks called beauty *μορφή*.

|| *Δελοσηνὰν σύγερν ἀμφιβαλεσα κορά*, sc. 1.

Anciently they shaved the head of their female slaves, that they might be more easily known.

Thus in the famous piece of Polygnotus, the painter of Delphos, Ethra, mother of Theseus, and a captive at Troy, appears with her head shaved; Demophoon, her grandson, being represented in a studious posture, as if meditating the means of procuring her liberty. The distinction of the razor was deemed the least becoming. We see in the before-mentioned piece, that Andromache, and Nedestacste, a natural daughter of Priam, are both represented with the face veiled*.

Perhaps the Greek women formerly, as now, covered the face entirely with the veil, when they chose to conceal themselves. I cannot otherwise explain what Aulus Gellus says concerning Euclid.

“ The philosopher Taurus, who taught
“ the doctrine of Plato, to excite his
“ disciples to the love of study, used

E 5

“ often.

* Paus. v. 2. p. 374.

“ often to entertain them with the following anecdote.”

“ The Athenians being at war with the Megarians, published a decree, forbidding any intercourse with the citizens of the latter, within the walls of Athens, on pain of capital punishment. Euclid who was a citizen of Megaria, used, before this rigorous decree took place, constantly to attend the lessons of Socrates. To continue his studies at Athens, he had recourse to the following stratagem. Having procured a woman's long habit, with a colored cloak, and covered his head with a veil; thus disguised, he left Megaria at the close of day, and came safely to Socrates, with whom he remained several hours every evening to hear his discourses. Early in the morning, covered with the same veil, he traversed the city, and returned home. At present, says Taurus, it seems that things are strangely reversed. The master is often obliged to seek the scholar at his own house, in order
“ to

“ to wake him, and bring him to his
“ studies *.”

The modern Greeks wear also a sort of scarf about the neck, which occasionally goes over the head, and serves to screen it from the wind and rain.

The son of king Antigonus, having presented his father with the head of the king of Epirus ; that prince, says Valerius Maximus, immediately covered it with a veil, which the Macedonians usually wear, and caused it to be interred †
in

* Aul. Gell. l. 7. cap. 10.

† At Negrone there is the head of a young man dressed in a Phrygian cap, from the hinder part of which descends a sort of veil, that envelops the fore part of the neck, and covers the chin and under lip, in the same manner as the veil of that bronze figure, so well known by the curious ; with this difference, that the mouth of the latter is open. The first of these two heads will serve to explain what Virgil says of Paris.

*Mæoniâ mentum mitrâ crinemque madentem
Subnixus.* Æn. l. 4. v. 216.

Hist. de l'art. y. 2. p. 251.

This

in the most honorable manner*.

The

This figure exactly resembles a Greek in the winter, with his cap and woolen veil about his neck; sometimes the Greeks put the veil uppermost, but it falls in the same manner about the neck and chin. At other times they bring it round again, and tie it behind, still covering the mouth as before; but it is so contrived, that they can conveniently lower it when they have occasion to speak.

* It will be necessary to read attentively the following lines of Virgil:

Et nunc illo Paris cum semiviro comitatu,
Mæoniâ mentum mitrâ, crinemque madentem
Subnixus, rapto potitur.

The above words were what king Iarbas said of Æneas when he was at Carthage. I am apt to think this passage has been greatly misunderstood. The head-dress there mentioned is described a Lydian cap, tied under the chin by a ribband. Iarbas being the rival of Æneas, and jealous of his superior influence over the affections of Dido, meant to burlesque not only the ridiculous method of his dress, but also the delicacy and effeminacy of wearing in that warm climate a scarf about

The women have the same kind of scarf, but of a finer stuff than that of the men. They also use them against the inclemency of the weather.

When a Greek lady comes into her friend's house to visit, or into any other place, if she takes off her veil it is a sign she intends to make some stay. I find the same custom in an age less remote than that of which I have been speaking.

The women and girls of *Commene's* having taken refuge in a church, the wife of Isaac who was the first that entered it, the instant they had opened the door took off her veil, and said to the deputies of the emperor, *Our mistress may leave the*
place

about his neck like the women, which supported his chin, and confined the hair, that was always humid with sweat, and perfumed with essences.

This veil brings to my remembrance that of Agamemnon in the famous painting of Timanthes. To let such a convenient opportunity like the present pass without mentioning it, would have been a diminution of
the

place if she think proper, but for our parts we are resolved to remain here.*

I promised you, every circumstance relating to the Greek veil, which my course of reading had furnished me with. I am afraid you will find that I have but too rigorously observed my promise. Believe me

I am, Sir, Yours, &c.

the painter's merit, which he has so well employed in the execution. It would have been singular indeed, if that great artist, to express the most extatic grief, had put such a veil on the head of Agamemnon, as that prince never could have worn at any time; and which indeed was peculiar to the female sex. The ancients were as exact in their customs, as faithful imitators of nature.

• Hist. of the Emp. Alexis by A. Comn.

LETTER

LETTER VIII.

National character of the Greeks. Conversations, vivacity, expressions, proverbs. Nobility.

S I R,

IN order to vary the subject of my letters, and to avoid tiring you with repetition of those articles which relate to dress and ornament, I shall anticipate your complaints, and come at once to the national character, of the modern Greeks. As this character is more eminently displayed in conversation, than on any other occasion whatsoever, I think it necessary to give you the fullest information on that head; by which you will easily perceive that the native fire of this people is not yet extinguished; that fire which shone with
such

such distinguished brightness in the works of the ancients. You will find the same ardency of imagination which creates, which vivifies the object, and gives force to every expression; which has multiplied the gods, of that tissue of brilliant fables the pagan mythology; the same force of conception which so wonderfully abounded amongst the ancient Greeks, and as many of their errors. Vivacity, sprightly sallies, copiousness, energy, warmth, fluency of speech, obstinacy in dispute, factious restless spirits, easily inflamed, and as easily appeased; are qualities equally common to the modern Greeks. You who are so well acquainted with the national spirit of us Marseillians will doubtless say: *In that respect ye too are Athenians**. It is a truth too evident to be denied, but we have at least the merit of acknowledging our defects. In general we resemble, our forefathers, rather inconsiderate than abandoned. Fickle, lively, romantic, inattentive, and credulous. Thus

we

* Fontaine's Fables.

we pass with rapidity from admiration to censure, from enjoyment to indifference. We engage with warmth, for or against a proposition, without any motive, reflexion, or interest in the event of it. Envy the disease of this country is no less general to ours. Enemies to thinking and deliberation, we perform a virtuous action indiscriminately with the same gaiety of temper, that we commit a vicious one. Sensible afterwards of an error we are humbled by the recollection of it, afflicted, but rarely corrected by repentance. Equally ready to obey any passion whether it excites to virtue or vice, we become dupes to the first impulse which obtrudes upon the senses, and as it were instantly enslaves them. But on the other hand it must be confessed there are among us warm and sincere friends, and many qualities that do honor to society; generosity, frankness, bravery, the talents of the mind, uncommon activity, patriotism, to a degree capable of producing the noblest effects, if properly put in action, and lastly that love towards our prince, which characterises

characterises the nation in general, to a degree of enthusiasm; it may be called our reigning passion. Excuse, Sir, this short digression. In publishing the defects of the Greeks and Marseillians, I could not reconcile it to my conscience to suppress the list of their good qualities.

I return to the Greeks. Observe them in discourse; by their gestures, and tone of voice, you would imagine they were engaged in a warm dispute. Not at all—it is the natural vivacity of this people, which animates them in relating the most simple events, renders them quick, to interrupt the speaker, and brings the objects of their story present to the view. The girls are particularly remarkable for exaggerating every thing they represent. Tropes, images, comparisons, figures are as familiar to their discourses, as are the oaths with which they corroborate and attest their relations, (of which I shall speak to you in the sequel.) Perhaps you might not be displeased with a specimen of their oratorical powers. A girl runs into her mother's apartment, out of breath,

breath, " Mother, mother look this way,
 " see what a storm. Oh ! heaven, suc-
 " cour us ! They say *Zaphiri's* * great
 " boat has perished, I thought I saw it,
 " as from our kiosk. Yes that fine boat,
 " with its great sail, I swear by my eyes,
 " is gone to the bottom ; poor *paramana*
 " too †, with the sweet babes she was
 " bringing from Calki, all are lost.
 " When the gaping sea opened to de-
 " vour her, how affectingly would she
 " embrace her children ? my dear little
 " ones, we must perish, it is I, wretched
 " mother, who have rushed with you
 " into ruin, I who ventured you on such
 " a boisterous element, not foreseeing
 " this horrible tempest. Unhappy wo-
 " man ! rash *Zaphiri*, who neither
 " knows nor fears any danger ! It is
 " thou wicked man, art the cause of
 " our misfortune, and deservedly sharest
 " in it."

" What

* A Greek waterman, also a proper name.

† Nurse.

“ What says my child? what do I
“ hear? — she is coming — Oh madam,
“ madam! the paramana — run, run to
“ meet the paramana. Look she has es-
“ caped the danger. The briny water
“ streaming down her cloaths, it gushes
“ from her mouth. She gave herself
“ over for lost. How great the joy I
“ feel at once more embracing her! I
“ am distracted with joy. The prayers
“ I offered to heaven were uttered with
“ such a fervent and sincere heart, that I
“ have saved her.”

Another coming to the village where
in the fine weather they are assembled.

“ What Lucia, asleep, and all the
“ world dancing in the meadow? We
“ have music too: Stamati plays on the
“ lyre. Zoé leads the jocund band; and
“ all the mothers delighted with the per-
“ formance have taken them seats under
“ the great poplar tree. Come then my
“ dear, and do not let the haughty Zoé
“ arrogantly boast; I was queen of the —
“ dance; I led the set; I alone engrossed
“ the applause of the spectators; there
“ I

“ I shone with superior lustre at the head
 “ of all the village. I swear by your
 “ eyes she will not only say all this, but
 “ will say it without adding: *because*
 “ *Lucia was not there.* Quickly then, let
 “ me help you on with that rose-colored
 “ robe, which becomes you so well, this
 “ cluster of lillies you shall wear on your
 “ head. Make haste my dear, I hear
 “ the lyre. Run, run Lucia. The mo-
 “ ment Zoé sees you, the roses of her
 “ cheeks, and that show of beauty, which
 “ dancing and her own consciousness of
 “ superiority have given her will vanish,
 “ at your arrival spite and envy will seize
 “ her, and instead of color and beauty,
 “ which now light up her features, pale-
 “ ness and deformity will appear.”

I repeat, and faithfully translate what I have heard and well remember.

Demosthenes used to declaim on the
 sea shore, during the roaring of the sea, in
 order to render his voice more sonorous.
 To acquire a natural strain of eloquence,
 he studied the energetic language of the
 passions among the people, the genuine
 and

and lively method of expressing the emotions of the soul. To speak to men with persuasive powers, it is necessary to mix with them, to study, to practice, and borrow their tones, manner and inflexions. Thus, according to a French poet, who sometimes paints nature justly,

*L'amiable Deité qu'on adore à Cythere
Du berger Adonis se faisoit la bergere*.*

Perhaps you may think me half a Greek before my return. It is certain a man catches insensibly the manners of any people by residing a length of time in their country, and as it were becomes one of them. I already speak their language and the language of any nation you know is a true thermometer, of its rise or declension. It advances towards perfection and is enriched in proportion as the people who speak it become enlightened, polished and instructed; on the other hand it is weakened, altered and corrupted, while by a decay however gradual in its approach,

* *Premiere Eglogue de Segrait.*

approach, the people fall into a state of misery and ignorance. It is with difficulty a few favoured men, preserve the language of their ancestors, that precious deposit, in its pristine purity. The language of the modern Greeks is a sorrowful instance of the foregoing observation, notwithstanding it has borrowed fewer words from the Romans and Italians than the latter have borrowed from the Greeks. A language disfigured in appearance, and that often too by the adoption of Turkish expressions, which cannot be avoided, yet preserving all the depth, richness and harmony of the ancient Greek. The verbs of the modern Greek, are more easily conjugated than those of the ancients, being curtailed of the aorists; the use of the dual number is also discontinued. There is a very excellent grammar by the reverend father Paris, a capuchin friar, and you will find at the conclusion of Spon's Travels, a vocabulary, containing the words in most general use. The first part of a Greek education is to learn to read, and understand the language

guage literally, and speak it with facility; there is much more softness in their pronunciation than in ours.

It is impossible to attain to any degree of perfection in the vulgar Greek tongue, without being well acquainted with fables and poetical proverbs. The Greeks are very sententious. They are also much addicted to the use of tales, and common sayings. Proverbial expressions are the appendage of every language, and never leave it while any traces of the original remain. Notwithstanding all polished nations, have the same principles fixed by proverbs which are occasionally repeated, yet they have universally a different method of expressing them.

It has been remarked of the ancient Greeks that they never used a proverb without adding, *As the sage has said*. Thus in Theocritus, *You have seen the wolf, says the sage**.

A commentator of this poet tells us that they place all their proverbs to the account

* *Ἀγκυρίδας, ὡς σοφὸς εἶπεν.* Idil. 14.

of philosophy. The observation is just. The philosophers were men who made the study of practical morality, the chief employment of their lives; and very wisely inculcated their doctrines by certain maxims, which being more easily impressed on the memory, might the better serve mankind in the regulation of their conduct. The works of Epictetus are a particular instance of it. Listen to the moderns, you would imagine you heard the language of the ancient Greeks.

“ My son, says a father to his child,
 “ in my presence, Be not discouraged,
 “ nor impatient, because success does not
 “ follow immediately according to your
 “ expectations. It is true you have been
 “ unfortunate, but perseverance surmounts
 “ all obstacles. Remember, what the
 “ sage has said, *He planted a vine in its*
 “ *proper season, and in process of time the sour*
 “ *juice of the grapes became mild as honey*.*”

These

* The Turks have adopted this proverb into their language, they say: *Sabrê ilem kouronk khalva olour.* With patience verjuice will

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These sentences are also in rhyme, which is a species of poetry the Greeks have borrowed from the Italians. Their love-songs, are also in rhyme.

But how shall I describe the language of love, such as it is, to be found amongst our Greeks? That fury, that delirium, with which the devotees of love are here transported, exceeds any thing I have ever met with. No language that I know of, is capable of furnishing the same variety of significant terms lavished by them upon their mistresses. It is very common to see them commit the most extravagant actions to demonstrate their passion for the fair. A lover will pass whole nights
under

become mild as *kbalva*, a sort of preserve made by honey.

M. de Vergennes, ambassador to the Grand Signior, who was perfectly well acquainted with the Turks and ministers of the Porte, described the character of the latter in his negotiations, by one single line, which he took from the list of their proverbs. They say, *You must chace the hare with an Arabat.* A sort of waggon drawn by large oxen.

under the window of his mistress, string his lyre to sounds the most soft and melting, and accompany them with words the most tender and persuasive, at intervals the furious agitations of his mind will lead him to the most desperate acts; perhaps to inflict very dangerous wounds upon himself, in the arms or other parts of the body, in order afterwards to exhibit the scars to his mistress; as so many glorious marks of his passion for her. By these marks you will trace those lovers who formerly undertook the dangerous journey to Leucate, to end their sorrows in a watry grave. You will recognise that race of men, whose nanners present a much juster resemblance of nature than our own (the more a people become civilised the further they recede from it) that race of men whose actions during their days of glory have furnished artists, with more beautiful subjects for the pencil and the pen, than all the world beside, in all ages of time. The orgies of the Bacchanalian rout are now discontinued. We no

longer see the followers of the jolly god, ludicrously attired, with tankards in their hands, furiously roaring about the streets, with a noise horrible enough to frighten the beasts of the forest. Nor do we now behold the *Pythiæ* on the tripod, transported by the deity which inspired them; but we see widows bathed in tears, striking their breasts, tearing their dishevelled hair, until the whole country re-echoes with the cries of woe, and exhibits a scene of sorrow and lamentation. You will frequently be a spectator of filial piety; children embracing the knees of their parents, respectfully kissing their hands, and imploring their paternal benediction; scenes not to be met with any where but among the Patriarchs. We who call ourselves a civilised and refined nation! How cold and superficial our behaviour in comparison with this people! We are indeed fashioned and new formed by the force of art, but nature has deserted us. We consider the pathetic simplicity of the ancient customs, as
carrying

carrying an air of foolish good-nature, and insipidity, and it disgusts us accordingly, notwithstanding which the love of truth, and innocence still attracts our regard, when it appears in agreeable colors before us; it then forces our attention in spite of ourselves.

I shall finish this letter, with a short account of the Greek nobility. A Greek gentleman is without doubt, the most haughty and conceited being in the universe. Those men who by their birth or fortune hold the first rank among the Greeks are called kings, as the women who excel in beauty are denominated queens.

The kings of ancient Greece were so numerous, inconsiderable, and vain, that during the reign of the emperors, the nobility might well stile themselves kings, which title, they accordingly assumed, and it remains with them to this day. Anciently the same appellation was given to the powerful and rich, Horace calls them the sovereigns of the

earth *. Terence, in confirmity to the Greek custom, gives to all the ladies of a certain rank the name of queens, *reginae* †. Horace in another place says that money is the sovereign power that gives rank, beauty ‡, &c.

“ Notwithstanding your rank, and
 “ fortune, says Martial to Maximus, we
 “ are but equal. I sup with you, you
 “ supped with somebody last night. I
 “ come to pay my court to you in the
 “ morning. You have already done the
 “ same to another. I attend you as my
 “ patron and king, you are seen in the
 “ suite of another. It is enough to be a
 “ client without being the proud servant
 “ of any man. When a person can be
 “ a king and master in his own house,
 “ he

* Terrarum dominos. Od. 1. 1. 1.

† In Eunuch.

‡ Et genus et formam regina pecunia
 donat.

Ep. 6.

“ he has no occasion for another *
“ master.”

The Greeks always vain and ambitious, give more commonly the title of *arkhondas* and *arkhondissa*, that is to say of prince and princess to those who are distinguished by their opulence or rank. That word, as you will readily perceive comes from ἀρχων, ἀρχονίς, which signifies a prince. The archons at Athens, succeeded the sovereigns, the second bore the name of king, and that of archon has been since given to the first lords of the emperor's courts. From thence the title of *arkhondas*, is taken up by such among the modern Greeks, as pretend to a superiority over the rest of the people. It is not

F 4

necessary

* Sum comes ipse tuus tumidique deambulo regis,

Tu comes alterius : jam nimis ergò pares.

Esse sat est servum ; jam nolo vicarius esse,

Qui rex est, regem, Maxime, non habeat.

Lib. 2. ep. 18.

necessary to inform you that the modern archons, have neither the virtue, nor the authority of the ancients. By virtue I mean that innate greatness of soul, which qualified them for members of the august body of the Areopagus, the moment they quitted the Gymnasium.

I am, Sir, Yours, &c.

LETTER

LETTER IX.

*Girdles, paint, coloring of the eye-brows,
black eyes, the thesiad.*

SIR,

YOU encourage me to proceed by the taste you manifest for my relations. I am extremely flattered that these letters, the fruits of my leisure hours, have been in the least degree entertaining to you, and that the continuance of them is so much desired. In treating on the dress of the women, you thought I had omitted the girdle, paint, and coloring of the eye-brows. By your questions, you have only anticipated what I meant to say on that head.

The girdle in ancient times, as well as the present, was considered by the eastern people as an essential part of dress. David

speaking of the punishment due to an impious man, and a calumniator of his neighbour, adds,

“ He cloathed himself with curling as
 “ with a raiment. Let it be as the cloke
 “ that he hath upon him, and as the
 “ girdle that he is always girded with-
 “ al*.”

The Greeks wear a girdle like the inhabitants of the east. That of the women, which is richer, and more luxuriantly ornamented, is considered as a very important part of dress. There is a particular sort of girdle now worn by the Greek women, which brings to my mind that formerly sacrificed by young women at their marriages. It was a token of the bride's virginity, and after the celebration of the matrimonial rites, hung up in Diana's temple, from whence it was taken down, and carried away by the

* Et induit maledictionem sicut vestimentum, fiat ei sicut vestimentum quo operitur, et sicut zona quâ semper præcingitur. *Psalm* 109. v. 17. & 18.

the bridegroom, as soon as he became legally entitled to it; that is, when the perfect consummation of the marriage was effected.

Leander, about to celebrate his marriage with Hero, entertains her, and is in his turn entertained with the softest expressions of tenderness and affection. Presently after, adds the poet Musæus *, *Leander loosed her zone.*

Euripides relating the death of Alceste, takes occasion to mention this interesting article of dress. “ At length, throwing herself on the couch, says he †, she views it with eyes suffused in tears, crying out, Oh! nuptial bed, the bed where now I breathe my last, and once a witness of the surrender of my girdle to that dear man for whose sake I leave the world.”

Thus in Ovid, Phyllis complaining of the injury she had suffered from Demophoon, says, “ Under what fatal auspices was my virginity ravished from me!

“ Alas!

* Mus. v. 270.

† Eurip. Ale. sc. 2.

“Alas! what baleful influence prevailed
 “when his treacherous hand bore away
 “my chaste girdle *.”

Aufonius gives to the *immaculate* Diana, a double girdle †.

The embroidered girdle of the Greek ladies, is frequently fastened by a buckle, with diamonds or emeralds, resembling that of Venus, which Homer describes so brilliant, and which was also quilted and embroidered ‡.

You must remember several passages in that poet, where speaking of the women, he always mentions their girdle ||.

Electra, in Sophocles §, exhorts her sister to follow her example, in cutting off

* Cui mea virginitas avibus libata finif-
 tris, Castaque fallaci zona recincta manu.

† Nec bis cincta Dianna placet nec nuda
 Cytheræ. *Epig.* 39.

‡ Κετον ἡμανπα κετος ἡμας signifies a quilted and embroidered girdle. *Mem. de l'Acad. des Inscrit.* Dissert. de M. Burette, on boxing, and the cestus.

|| See the *Monum. Antich.* c. 12. plate 37.

§ Act, 1. sc. 4.

off the curls of her hair, to offer at the tomb of her father, and adds, “ Behold
 “ my girdle, it is not of great value, but
 “ it may serve as a *fillet*.”

Nothing is more ancient among the Greeks than the consecrating of the girdle at their marriages. Ethra, who dedicated a temple to Minerva *Apaturia*, or the *deceiver*, instituted this custom. In the island of Sphæria, all the young women, when they married*, consecrated their girdles to Minerva†. Catullus, in the epithalamium he composed for the nuptials of Menelaus and Junia, addresses Hymen in these words, “ It is for thy
 “ sake, Oh ! god of marriage, that our
 “ virgins cast off their girdles‡.”

The Greeks, and Turks likewise, to this day, wear a girdle, in order to fasten their purse, into which they put the money they receive, or choose to carry about them.

* *Γυνὴ Καθοζῶνος, ευζῶνος, γυναῖκες καλλιοζῶναι,*
altècinctæ, benè cinctæ, pulchrizone.

† Paus. v. 1. p. 231.

‡ ——— Tibi virgines

Zonula solvunt sinus.

them. This custom is so ancient, that speaking of a man who has lost his all, they say, he has lost his girdle*.

Gracchus, at his return from being governor of Sardinia, says to his countrymen the Romans, "When I left you
"to enter upon my government, I car-
"ried with me my girdles full of money.
"Now I am returned with them emp-
"tied † ‡."

Black eyes are by the Greeks preferred to all others. The women still continue the custom of painting the eye-brows, and the hairs of the eyelids of a black color. To accomplish this they make use

* *Ibit eò quò vis, qui zonam perdidit.*

Horat. l. 2. Ep. 2.

† *Quirites, cum Romam profectus sum, Zonas quas plenas argenti extuli; eas ex provinciâ inanes retuli; Alli vini amphoras quas plenas tulerunt, eas argento plenas domum reportaverunt.* *Aul. Gel. l. 15. c. 12.*

‡ You will see a number of paintings where Greek and Roman dresses are described without the girdle. Strange ignorance in the artist!

use of a preparation of antimony, and gall nut*.

Homer delineates a fine girl to be a *beauty with black languishing eyes* †.

Anacreon desires his mistress may be painted with black hair. Bathyllus with black eyes, and eye-brows of the same color ‡. Such is Lycas described by Horace ||.

The Greeks have an enthusiastic passion for black eyes, insomuch that men frequently take their surnames from thence. Several of my acquaintance bear the name of *Mauromati*, or black eyes. Demetrius Phalerus was famous for handsome black eye-brows, and called

* De antiquis marmoribus Blaffii Caryphili opusc. Ubi de mulieribus quæ nigro stibii pulvere cilia superciliaque tingebant.

† Κερή ἐλαΰς. N. v. 98. vid. Lexic.

‡ See the notes of Febvre on Anacreon, concerning the word μελαῖναν.

|| Nigris oculis, nigroque

Crine decorum.

Od. 29.

called *χαριτοβλέφαρος*, having the eyes of the graces*.

I have already spoke of their painting in describing the toilet of a Greek lady, which is also an ancient custom in this country. Penelope, in Homer, says to Eurynome, that she is at last resolved to see those importunate lovers by whom she was beset. Her confident approves the resolution, but says, "Go first into the bath, and afterwards with borrowed colors repair the lustre of that beauty which a long course of affliction has tarnished †."

The Greek ladies no longer follow the ancient custom of wearing *Aigrettes* in their hair, because their caps are made to cover the head, which is shaved. The other parts of their dress are but little changed. The buskins now in use, and principally the black ones, are exactly the same with those worn by the ancient Greeks,

* Bonami's life of Demetrius of Phaleris.
Mem. des Inscip.

† Odyss. l. 18.

Greeks, and also by the philosophers of Athens*.

They have a very singular method still in practice among the Thracians and Greeks of Negropont, that of shaving the forepart of the head, and suffering the hair to grow only on the hinder part of it. I could not help fancying myself among the Abantes, who inhabited the island of Eubœa, (now called Negropont) which Homer denominates *ἑπισθενκομοῦ-τας*, or *wearing hair behind*†. Plutarch informs us Theseus cut his hair after the same manner, and says the fashion was afterwards known by the appellation of *the Theseiad*. He adds, that the original design of the Thracians was to prevent the enemy in combat from seizing them by the forepart of the head‡. Tacitus speaking of the Suevii, a warlike people of Germany, says, they let their hair grow, but afterwards tied it all together, and

* Spon's life, v. 2. p. 238.

† Iliad. l. 2.

‡ Plutarch's life of Theseus.

and formed it into a knot on the crown of the head, not by way of ornament, or to please the women, but to deprive their enemy of the advantage to fasten upon them in battle*.

The Huns followed the same method, which they also transmitted to the Saracens and Turks. Procopius speaking of the two factions, (the *greens* and the *blues*.) which divided the empire, expatiates particularly on the blues, protected by Justinian.

The first change made by this faction, says he, was to cut the hair after a new model. They no longer shaved their beards like the Persians; they cut off the hair from the forepart of the head, and let it grow behind and hang down the back, according to the custom of the Massagetæ. They called this dress after the manner of the Huns†.

“ I no longer cut my hair after the
“ Thracian manner,” (says a shepherd
in

* Tacit. Ger. 38.

† Hist. Socr. chap. 7.

in Theocritus' pastorals *,) that manner could be no other than the Theiad, because the shepherd being in affliction, had neglected to cut or shave the hair on his forehead. In order to ascertain this circumstance, reading alone is not sufficient, it is necessary to travel in this country and observe the present method on singular occasions. A shepherd of Belgrade † who no longer tunes his pipe, but suffer his hair to grow negligently on the front, is without doubt a desponding swain, and one who perfectly resembles the shepherd of Theocritus.

I do not think I have omitted any material circumstance relating to the dress of the Greek women. But I ought to observe that this people, flighty as they are, and lovers of novelty, when the change is founded on reason, have notwithstanding, always resisted the absurd caprice and inconstancy of fashion, which so eminently

* Idill. 14.

† A Greek village a few miles from Constantinople.

nently prevails with us. To effect any change in the dress of the Greek women, it was necessary to produce some powerful argument to shew the necessity of it, which will appear from an event that influenced the Athenians to lay aside the use of clasps and pins. This incident well deserves to be related, and cannot be placed more applicably than here.

The Athenians having declared war against the Eginites, on some very frivolous pretext, marched out to attack them. A very bloody engagement ensued, in which the Athenians were so totally defeated, that one man only remained to carry back the intelligence to Athens. This unfortunate man escaped the enemy but to encounter a more wretched fate at home. The women rendered desperate by the loss of their husbands, and fired with indignation, that the sole survivor should dare to appear before them with the dismal relation of his country's disaster, fell upon the man, with their pins, and clasps, leaving him dead on the spot. The magistrates of Athens shocked
at

at their cruelty, in order to punish the women with the most flagrant disgrace, made a law to oblige them thenceforward to dress after the mode of the Ionians, thereby depriving them of any advantage from those things, of which they had made such an ill use. Anciently all the Greek women were habited in the Doric fashion. The Eginites taking advantage of the above law, published * one, directing their women to wear clasps and pins, of a much greater length than before. They were in this joined by the Argonauts, who made a law to the same purpose, which Herodotus tells us was observed in his time. Surely no part of the history of this people can be uninteresting to the curious enquirer, when even the dimensions of a pin, by the circumstances attending it, becomes a subject of importance.

I am, Sir, Yours, &c.

* Herod. 1. 5.

LETTER

LETTER X.

Feasts, ordinary repasts. Convivial meetings, songs, &c.

S I R,

THE Greeks have ever been a people devoted to festivals. The greatest solemnities of religion are but so many occasions of public rejoicing, and they celebrate them accordingly with all the splendor of temporal festivity. On these occasions their piety is not so conspicuous as their attachment to sublunary joys. Again if the solemnity is to be celebrated in the country, the greater their satisfaction. Nobody neglects to attend it, every one is engaged at play, in feasting, or in dancing, and what adds to their felicity, the women have a privilege at those times to appear with less restraint.

The

The young men of Greece who are of a very amorous complexion, plainly discover that the sacrifice they are about to make to the gods, engages but little of their attention*; to explore the beauty of the young women, and to shew themselves to advantage is evidently the prevailing consideration in their minds. In speaking hereafter on the article of religion, I shall give you some account of their fountains, consecrated by devotion, and the miracles attributed to them by the Greeks. At present you are to expect nothing but a description of the Greek repasts and of a rural feast where Bacchus still presides, in which you will have an account of their instruments, songs, &c. their dances will form a separate article.

In the time of S. John Chrysostom †, the ancient Greeks had for occasions of magnificence, tables surrounded with a border

* Mus. Le. & Hero. v. 53.

† Extracts from the works of St. John Chrysostom, by D. B. Montfaucon.

border of massy silver, and in the shape of a C. Such at present is the form of their tables, in Greece, but they are now no longer ornamented with silver, and have cushions placed round for seats. Conversation has no charms for them at table. Their sole delight at that time, consists, in a quick dispatch of what is set before them; often to great excess. The ancient Greek term for a repast was *συνπείσιον*, *compotatio*, signifying an assembly of persons eating and drinking together: an idea very different from what the Romans conceived of those entertainments; such a meeting with them was called *convivium*: or a circle of persons united in one party at table, in order to entertain each other agreeably.

The Romans have ever been accounted a more sober people than the Greeks, Cicero has not neglected to make this distinction, in speaking of convivial meetings, where he delighted to promote the joy and vivacity of his associates. He very much approved and recommended the sprightly banquet.

“ The

“ The supreme enjoyment of life (says
 “ he in a letter to Papirius Pætus) is,
 “ in my idea, to be able to pass our con-
 “ vivial hours with worthy men of a
 “ facetious disposition by whom we are
 “ esteemed. I would not be understood
 “ to mean the sensual pleasure of the
 “ table, but that harmony of mind, and
 “ freedom of sentiment which arises from
 “ an assembly of familiar friends. These
 “ only, can form the pleasures of the
 “ repast. Accordingly we Romans, in
 “ giving to our feasts a name which sig-
 “ nifies the act of living together, have
 “ certainly described it much better than
 “ the Greeks, who in their denomina-
 “ tion though of one word, express simply
 “ the act of eating and drinking without
 “ any allusion whatever to society.”

Cicero in another letter to the same
 person, after having given a ludicrous
 description of a meeting at the house of
 Volumnius Eutrapelus, adds, This is
 not all. Next to Eutrapelus, sat Cy-
 theris. *What Cicero, the admiration of the*
Greeks, Cicero in such company! To say
 the truth I did not expect to meet with

such good company. But graver philosophers have done as bad. The sage Aristippus, a disciple of Socrates, remained unmoved at the reproaches which were thrown upon him for his attachment to Lais; and only answered — *I keep her; am not kept by her**.

The Greeks still drink to great excess at their repasts, their festivals seldom finish until the guests are unable to proceed. The Romans when they used any excess of that kind, called it *pergracari*†, i. e. to drink after the manner of the Greeks‡.

In

* *Audi reliqua: infra Eutrapelum Cytheris accubuit. In eo igitur, inquit convivio Cicero ille, quem ad spectabant cujus ab os Graii ora obvertebant sua? Nom me Hercule suspicatus sum illam affore. Sed tamen ne Aristippus quidem ille Socraticus erubuit quum esset objectum habere eum Laida: Habeo inquit non habeor a Laide.* Ep. 26. l. 9.

† Graco more bibere.

‡ The Spartans, on the other hand, said that Cleomenes learned to drink of the Scythians, and when they had a mind for a debauch of drinking they called it to Scythianize.

In ancient Greece, the lovers of wine, like those of the present age, challenged each other to trials of drinking. When Alexander conducted his forces into Persia, they abandoned themselves to the greatest excess in company with the natives who were renowned for in their abilities in supporting the most unbounded potations*.

They always drink their wine unmixed (says a traveller) and when in company, the goblet and the toast go round together †.

The custom of singing at table is also very ancient with the Greeks. Each in his turn drinks to the health of his mistress, and generally repeats it in conformity to the number of letters contained in her name. Theocritus in his fourteenth Idyll. gives the description of a rural feast, which is the exact representation of a modern repast ‡.

G. 2

Those

* Quint. Curt. l. 5.

† Spon, t. 2. p. 356.

‡ Idyll. 14.

Those entertainments which are given in the country, they call ἐνδομήαι *, relaxations of the mind) to which they join the amusements of playing and dancing: A table being provided according to the number of guests resembling an Π. The most distinguished persons place themselves at bottom, and are immediately joined by the master of the feast who instantly fills a measure to the health of his friends, who pledge him respectively in their turn. Lambs stuffed and baked with the skin drawn on, are served up, and are the principal dishes you meet with. Pitchers of wine go round in pretty quick succession. The guests grow warm, and presently enter the buffoon comedians. Songs set to slow, grave tunes, corresponding with the words, usher in their sports; the music presently becomes more sprightly; and freedom of sentiment goes round. Some seize the lyre, while others rise to dance. They generally begin first the μωροχῶρος, and the διχῶρος, that is to say a

Or Εὐδοκία.

dance performed by one and two persons. This dance being brisk and performed with a bounding step, resembles very much the rigadon, which indeed appears to be of Greek origin. They then proceed in irregular figures which cannot well be described, until the whole ends in a general confusion.

Honey is in very great estimation with the Greeks. That gathered on mount Hymettus, was anciently consecrated to the use of religious festivals. It is now much coveted by them, even in the state in which it is taken from the hive*.

Olives, which Greece, and the country about Athens, in particular, furnish in great abundance, are much in request with this people†. They give the same name to pickled olives as the ancients, *Colymbades*. Cakes of meal, also form a part of the Greek feast, and are in great request with them‡. Your acquaintance

G 3

with

* *Histoire des Ab.* t. 2. p. 124.

† *Spon.* t. 2. p. 253.

‡ *Odyss.* l. 7. v. 103. l. 18. v. 559. l. 8.

with Homer must bring to your mind, that in his time they were always prepared by the women. It is the same now. On the eve of Easter, and other great festivals, those cakes are always sent by the Greeks as presents to each other.

The ancient custom of eating their corn parched or roasted, which must necessarily have preceded the present method of bruising or grinding it, is an art for which we are indebted to Myles son of Lelex, first king of Laconia, from whom the island of Milo derived its name, still subsists. In Greece, Turkish corn in the grain, and chick pease, boiled, are a very general food.

It is among the common people I always look for ancient manners. Those refine but little, and are ever tenacious of the traditions handed down to them by their forefathers, and are so much attached to their customs, that they bear with them the force of so many laws. I find in the repasts of the modern Greeks, not only the ancient excess, and simplicity of behavior, but also those festal crowns, which
paint

paint in such lively colors the heartfelt joy of the jocund revellers. Lovers] also ornament their heads with crowns of flowers, and make garlands of them; which they afterwards hang in wreaths and various festoons, over the doors of their mistresses.

I have already told you that the women, particularly the young and unmarried, set off their head-dress with natural flowers. The beaux who aim at gallantry and desire to singularize themselves before their mistresses by their dress, copy their example *.

Horace, says Mad. Dacier †, in his poems had an eye to this custom which subsisted among the Greeks, and with whom, the time of lovers wearing such sort of crowns was exactly co-eval with the dura-

G 4

tion

* P. 126. Homer calls Venus ἀφροδίτη ἑσφαιος *pulchre coronate*. Odyss. l. 2. v. 67. It was from that crown the fashion of the women's head dresses was first derived, according to Eustathius.

† Remarks on the 25th ode of the first book.

tion of their passion. At the expiration of which, according to the manner it terminated, they either tore in pieces, or consecrated those crowns. Horace is not satisfied with saying that the lovers of Lydia threw away their crowns, but adds that they dedicated them to Hebrus, the companion of winter *. I have seen this Hebrus in the of month May, and notwithstanding the epithet which Horace has thought proper to bestow on it, should rather have supposed it the companion of spring. There is nothing furious or rapid in its course even during the winter, and in the fine seasons, nothing can be more delightful than the banks of the Hebrus.

When a Greek crowns himself with flowers it denotes that he carries the livery of love, or that he is engaged in a festive debauch.

Such was the crown worn by that young rake of Athens named Polemon, of whom a pleasant adventure is related by

* Hyemis sodali.

by Diogenes Laertius. Sallying forth one day after a debauch, and hot with the juice of the grape, he stumbled unexpectedly into the school of Xenocrates. His dress, though very ill suited to the taste of a philosophic academy, for he was crowned with flowers perfumed with essences, and tricked out with all the airs of foppery, was nevertheless no impediment to him in his mixing with an assembly so ill suited to such a character. Taking a seat in the midst of the philosophers, he began to interrupt the order of their school by ill-timed questions, and ridiculous observations. Xenocrates without any alteration of features or manner, changed the subject he was then treating upon, and turned all his eloquence into an attack upon the follies of intemperance. The force of his oratory, had such an instantaneous effect on the young libertine, that his reason immediately returned to him. He tore the crown from his head, and threw it on the ground, at the feet of Xenocrates; stung with a sense of shame and remorse,

for the indecency of his situation and the immorality of his conduct, he was unable to bear the view of those about him; but wrapping himself up in his cloke, at once concealed his folly and himself. Converted by the lessons of the sage to the love of philosophy, he soon became one of his most assiduous disciples *.

Athenæus informs us † that anciently the gallants, decorated the doors of the fair they admired with flowers; in the same manner in which the doors of their temples were adorned. It is undoubtedly from thence the modern Greeks derive the custom of crowning the doors of their own, and their mistresses houses, annually, on the first of May. On that day the young men present themselves before the doors of their favorite ladies, walking to and fro, endeavouring to draw them to the windows at least by songs and instruments. The gallants in the time of Horace manifested their attachment

* Val. Max. l. 6.

† L. 15. p. 669, 670.

ment and respect to the fair by the same method*.

On those occasions, the young men even addressed the houses where the fair resided in terms of the most plaintive, and moving. Sometimes, in cases of obdurate treatment, when urged to desperation, they have not refrained from bursting open her doors. But other lovers more patient under their sufferings, quietly contented themselves with laying down at the threshold of the door, which continued shut on purpose for their preclusion.

Hear what Tibullus says, “ He invokes the gods that the blustering winds, that thunderbolts and lightning would all unite their force to beat open the door of his inexorable. In the same breath he beseeches the fair to open it, for his admission, and for him only, and that without noise; most submissively imploring her pardon for any expressions—

• Lenæ sub noctem susurri
Compositâ repetuntur horâ.

sions of rage and resentment he had uttered during his delirium, and which he fervently prays might recoil upon the author. What egregious fools love makes of its votaries *!

Longpierre, who translated several of the Greek poets, with learned notes of his own, has given us the following translation of a very pretty epigram on festal crowns, from the 7th book of the Anthology.

De Rhodope l'orgueil égale la beauté,
Et quand je la salue avec timidité,
La superbe pour prix du feu qui me transporte,
Fait, en me saluant, éclater sa fierté.

De

* Janua difficilis dominæ, te verberet imber,

Te Jovis imperio, fulmina missa petant.

Janua jam pateas uni mihi, victa querelis;

Neu furtim verso cardine aperta sones.

Et mala si qua tibi dixit dementia nostra,

Ignoscas: capiti sint, precor, illa meo.

Te meminisse decet quæ plurima voce peregi

Supplice, cum postea florea festa datem.

Tib. l. 1. El. 2.

De couronnes de fleurs, j'orne avec soin
 La porte ;
 L'ingrate s'irrite, et, pour prix,
 Aux pieds les foule avec mépris.
 Orides sans pitié, veieilleffe inexorable !
 Hatez-vous, accourez, précipitez vos pas,
 Venez ravager tant d'appas ;
 Venez fléchir Rhodope, et la rendre trait-
 able *

Seeing the doors of the Greeks on the first of May profusely ornamented with flowers, would certainly recal to your mind, the many descriptions of that custom which you have met with in the Greek and Latin poets. I shall not give any account of the ceremonies used by the Greeks at nuptials and funerals, until I come to a particular relation of those articles.

I have already remarked that the repasts of this people, let them be ever so little animated, never finish without their singing a catch, or some little song of an epigramatic

* Trad. de quelques Id. de Theocrite. p.

epigrammatic turn, like those of the ancient Greeks. Though M. Morin, member of the academy of inscriptions, has given us a very just idea of the state of music among the modern Greeks, he is mistaken greatly in his account of their poetry. He says, that for many ages past there have been no poets in this country*. I can assure him Greece has still her Anacreons and her Muses. A Greek musician being condemned to death by Amurath the IVth. addressed the emperor in strains so moving, accompanied with melody so persuasive, that he melted to compassion the mind of the prince, and on the spot obtained his pardon†.

A musician of Cyprus, in his way to the Black Sea, being seated on the poop of his vessel, playing on his lyre; as he passed under the windows of a palace belonging to the famous Visir Ibrahim Pacha,

* Dissertation sur les Cignes. Mem. de l'Academie des Inscriptions.

† Hist. de l'Emp. Ott. par Cantimir. t. 3. p. 97. & 101.

Pacha, who afterwards lost his life in the revolution of Patrona; the sultana, wife of the visir, was so charmed with the harmony he drew from the instrument, that she commanded him to be brought ashore, and made him play in her presence.

The Grecian lyre of those days resembles that of Orpheus, according to the description given of it by Virgil. Sometimes they strike it with their fingers, at other times with a bow*.

The lyre has always been a favorite instrument of the Greeks. Themistocles being reproached with the roughness of his manners, and the little care that had been taken of his education, agreed he knew not how to touch the lyre, but that he knew how to make a little city a great one.

The

* Obloquitur numeris septem discrimina
vorum,
Jamque eadem digitis, jam pectine pulsat
eburno.

Æneid. l. 6.

The lyre and guitar are still the principal instruments among the Greeks. The shepherd is equally ready with his bagpipe, his flute, or his lyre. The Greeks accompany with their voice, repeating airs which the Italians have learnt them, and which they are very fond of performing. Pliny the younger, in one of his letters, giving a friend an account of his poetical amusements, esteems himself happy in being able to make hendecasyllabon verses, adding at the same time, "They read, transcribe, and sing them. "These verses have also created in the "Greeks an affection for our language. "In repeating they join them to the "music of their lyres and guitars*."

You are well acquainted with the songs of the ancients. I shall mention one, the produce of an age less remote than that of Anacreon, in the ballad stile, and another of a more modern date, which I have

* A Græcis quoque quos latinè hujus libelli amor docuit, nunc cytharâ, nunc lyrâ personatur. *Epist. 4. l. 7.*

have selected in order to translate. From these I shall leave you to judge, what the Greeks have lost in this particular.

The emperor Alexis having defeated the Scythians in a battle fought on the 29th of April, his daughter, the recorder of his heroic actions, always fired by relations of her father's glory and conquests, delivers this event in terms strongly impressed with filial tenderness, and exultation at his success. She says, the Greeks at Constantinople testified their joy on occasion of this victory, by a song*, of which the purport was, "That the Scythians

* The Philistines said: This hero with whom you would brave us, is it not David, whom a song of the Israelitish women has embroiled with his king? The women sung in the most public manner, even in the choir, that *Saul had killed his thousands, but David his ten thousands, Nonne iste est David, cui cantabant in choris, dicentes; Percussit Saul in millibus suis, et David in decem millibus suis. Book of Kings, c. 29. v. 5.*

"Scythians wanted but one day of seeing the 1st of May."

The other more modern, and on a softer occasion, is a song made upon a fair Greek, my neighbour, and forms an acrostic, importing the name of the lady. I here present you the original, and a translation. It is literally rendered, except that the extravagance of some of the hyperboles is a little reduced.

ΑΚΡΟΨΤΙΧΟΝ ΕΙΣ ΤΡΑΓΟΥΔΙ.

Θ-ὦς τῷ ἡλίῳ ἐκλαμπρον, λαμψὶς ὠραιότατη,
Ρ-ίξε καὶ ἔ τῷ λόγῳ ἀπτήν Καθαροτάτη,
Α-πτῶν ματιῶν ταῖς βολαῖς ἄκτινα χρυσεὺν
μία,
Ν-ά εὖρω εἰς τὰ πᾶσι καμίαν δερατίαν;
Τ-ά βασιναμ, ἡ πλεγαίς, οἱ πόνοι, τα κακαμ
Ζ-άλεν με δίδν πάντοτε, θρηνῶν τα ματιάμ.
Ε-λα, ὦ φῶσμ, θεέξεμε ἔ λεος δερατίαν
Σ-τά, ᾧ μετραμ τά κακά μικράν παρηγορίαν;
Κ. ἄμε,

* Hist. de l'emp. Alex. l. 8.

Κ-άμε, ὦ φῶσμι ἐλεος, καμὲ εναν (δερμάτι) *²²

Ε-ἰς, ταῖς το ληγαίσις ταῖς πολλαῖς, εἰς ἐνὰ
 ἑοτάει ?

Σ-ῶναι ἡ ἀπονιάου, φθάνει ἡ ἀσπλαχνία.

Α-λήμονον ! ἐχάθηκα . . . δὲν εἶναι ἀμαρτία ?

Phos tou heliou eclampron, lampsis oraiotate,

Rixe ka eis tou logoumou apton katharotate,

*Apton mationfou tais volais aktina chrysen
 mian,*

Na euro eis ta pathemou camian Therapian ?

Ta vasanamou, e pligais, oi ponoi, ta caeamou

Zalen me didoun pantote, threnoun ta matiamou

Ela, o phosmou, deixeme eleos, Therapian

Sta ametramou ta cata nueran paregorian ?

Kame, o phosmou eleos, came enan dermani ;

Eis tais pligaismou tais polais vate ena votani ?

Sonei e aponiasou, phthamoi e asplachnia.

Alemonon ! echatica . . . den einai amartia ?

ACROSTIC SONG.

“ Thy bright eyes, whose lucid rays

“ can only be compared to those of the

“ great

* A Turkish word signifying aid, succour,

“ great luminary of day ; those eyes
“ alone can ease my woe. Suffer then
“ one glance of them to dart upon me.
“ My grief in vain seeks lasting consolation
“ for its piercing pangs, in torrents
“ of tears. Resplendent light ! let the
“ excess of my sufferings soften the rigor
“ of thy aspect, and at least furnish me
“ with one glimmering of hope. Oh
“ bright constellation, let the voice of
“ misery find access to thy compassionate
“ heart ; I have too long endured the
“ fatal effects of its cruelty and indifference.
“ Alas ! wretch that I am, I no
“ longer live ; yet surely I do not deserve
“ this death at thy hands.”

Will you now join M. Morin in the opinion that poets are no longer to be found in Greece ; and that a few unmaning aspirations is all their present stock of wit can furnish ? If the academist had travelled in this country, he would have been convinced that the Greeks, though galled with the yoke of a foreign power, have not, like the Jews in

in captivity, hung their harps upon the willows*. They do not sing like Sappho and Anacreon, but still they sing.

I am, Sir, Yours, &c.

† Dissertation sur les cygnes. Mem. de l'Academie des Inscriptions.

LETTER

LETTER XI.

*Religion of the Greeks, superstition, omens,
dreams, pronunciation.*

S I R,

HOW shall I describe to you the religion of this people? It is impossible it should not have experienced the same fate with the Greek empire. Like every thing else belonging to them, we find it obscured with the darkest ignorance, and the grossest superstition. The Greek religion has retained no parts of its original institution, except the ceremonies, ornaments and solemnities; which are but just sufficient to serve as signs by which it may be known. Comment en un plomb vil l'or pur s'est-il changé*.

The

* Rac. Athal.

The religion of a people, conducted by the most illiterate priests, who scarcely know how to read, at best can be only expected to preserve the exterior form and likeness of what it originally was.

Thus the glorious light which once shone upon this people, and dissipated the darkness of paganism, and the absurdity of its tenets, is dwindled into a glimmering faint resemblance of its former splendor.

The ignorance of a clergy necessarily includes that of the nation. The gaudy trappings of their priests, the festivals, and ceremonies, with a few ornaments for the monasteries, and altars, are all that remain to the poor captive Greeks; indeed the Turks have continued the use of their churches, and beyond these they have no religion. This nation, the parent of Polytheism, fraught with the pagan principles of the ancient Greeks, continued even in the first ages of christianity, to multiply the objects of devotion, tho' they had then the happiness of knowing the true God. Abandoned formerly to the opinions and errors of their philosophers,

phers, they have found in the gospel, and the christian morality, what philosophy had in vain attempted to unfold in its mistaken systems. Human curiosity, ill satisfied with the lights of faith, which would subdue reason and the pride of mortal judgment, endeavoured to assimilate with christianity the ancient doctrine of the two principles of a good and an evil genius, errors to which the Greeks have been invariably attached. From hence innumerable heresies, and a multitude of sects, have been engendered in the bosom of the Greek church, which still continues (according to the fabulous manner of the natives) to be the nurse of error and falsehood, *Græcia mendax*. The history of the emperors, who since the reign of Constantine, have been oftner occupied in theological disputes, than in the management of the political concerns of the empire, down to the time of the separation between the Greek and Latin churches, may be more properly called the history of commotions and civil wars, on account of religion ; which separation
was

was occasioned by the ambition of the patriarch Michael Cerularius, under the pontificate of Leo IX. At length, the Greek clergy educated in the principles of ecclesiastic war, and of eternal controversy, was silenced by the last conqueror of Greece. Mahomet II. contented himself with naming a Greek patriarch, in right of his sovereignty, and graciously left the free exercise of religion to this poor undone subdued people, and put an end to those disputes so repugnant to the military fanaticism of the Turks. Mahomet, the prophet, an absolute despot, pretending to inspiration, had no other means of establishing his religion, but by the terror of his arms; he therefore exacted from all men an implicit belief of its tenets. To doubt the orthodoxy of them was sacrilege.

How is it to be expected that the monks and Greek priests, always trembling under the lash of such masters, and having no opportunities to engage in disputes, or inform themselves sufficiently to oppose the inundation of errors both ancient and modern, which have insinuated them-

H

selves

selves into their religion, should be able to cultivate the principles of theology and science?

I will not undertake to lay before you a minute account of the Greek religion; that would lead me from my plan, and serve only to repeat the accurate relations you will find in the works of Ricaud, Tournesort, and other excellent writers, who have handled this subject in an ample and masterly manner. You may conclude from what I have already said, that the modern Greeks, having no pastors fit to guide them in the duties of religion, have added all the traditions and practices, which credulity and custom could adopt, and that by their attachment to ancient precedents, they have likewise retained innumerable superstitions, of which I shall speak hereafter. In a word, this people are credulous in proportion to their ignorance; thus you will find them excessively attached to prodigies, auguries, omens and dreams, as they are also constant observers of fasts, and other customs derived from their

their forefathers. It will be matter of triumph to the pious traveller, to behold Christian churches erected on the ruins of pagan temples; but still greater must his exultation be, to see his Saviour adored in those very places where formerly the worship of heathen images was performed. Such are the transformations of Diana's temple at Ephesus, and that of Hecate, at Chio. The Greek religion is now become that of the Russians. The latter towards the end of the tenth century, received a metropolitan into their kingdom, who was sent by the patriarch of Constantinople to baptize and instruct them. In process of time that patriarch became supreme of the Russian church, but in the year 1667, the Russians shook off their dependance on the Greek hierarchy, without introducing the least innovation in its doctrine. Thus the Greeks and Russians have parted. H 2

Let. 3. vol. 1. p. 136.

Description of Russia, v. 2. c. 9. p. 15.

sians profess the same religion, and the priests of both nations are habited alike, but these are the only particulars they hold in common with each other.

Austere and frequent fasts, the customs of public prayer, to assemble at church before sun rise, the dread of excommunication, and exclusion from the assembly of the faithful; in a word the greatest respect for their patriarch, and bishops, are properties which the Greeks have received and inviolably retain, from the primitive Christians.

Let us take a retrospective view of the religious festivals of the ancients: they must readily occur to your remembrance. Such were the *Bacchanalia*, such their attachment to a sacred fountain, or an antiquated forest, when they became the object of their worship and adoration.

“ There is, on the borders of the river
 “ Cæritis, says Virgil, a consecrated
 “ grove, it is spacious, surrounded with
 “ hills, crowned with thick firs; and
 “ made

“ made venerable by the worship of the
 “ Pelasgians our ancestors *.”

You will frequently find in desert places, and sacred groves, a fountain celebrated for its medicinal virtues, and the miraculous cures performed by it. The discovery of a clear and copious spring, or the finding of a mineral stream, applicable to the disorders of mankind, have doubtless procured its consecration from the gratitude of the benefited persons. The Greeks still have their venerable caverns, and forests, their consecrated waters, which they call *ἁγιασµατα ἁγισµα*, *aque sanctificatae, vel expiatoriae*. They go in crowds on certain days of the year, and drink of them; and those days have the honor of being numbered among their religious festivals. The borders of these fountains are ornamented with little pieces of linen or stuff, as trophies of the virtues

H 3

of

• Est ingens gelidum lucus prope Caritis
 amnem;

Religione patrum latè sacer: undique colles
 Inclusère cavi, et nigrâ nemus abiete cingunt.

Æneid. l. 8. v. 596.

of the springs, in having restored so many persons to health. They observe the same method of returning thanks to the saint they chanced to invoke in any calamity or disorder; and if the event proves propitious an offering is made of a bit of stuff, or some little trinket, which is affixed to the image.

In the same manner at Titania in Sicily, Pausanias says, the statue of Hygeia *, was obscured by the quantity of little plants, shreds of stuffs, and pieces of silk, sacrificed at her shrine †.

We may therefore conclude this to be a very ancient custom, such also is the present method, we ourselves have adopted, of presenting a votive picture upon certain occasions. You will find a very apposite instance of this in Tibullus' prayer to the goddess Isis ‡.

There

* The goddess of Health.

† V. l. p. 172.

‡ O dea, nunc succurre mihi; nam posse mederi,

Ricta docet templa multa tabella tuis.

Eleg. 3. l. 1.

There were fountains formerly, of which they relate the most wonderful incidents. "You will see at Tanat," says Pausanias, a fountain, that in appearance has no extraordinary virtue*, but according to the tradition of the country, is endowed with the property of representing the most marvellous things. Formerly those who looked into it, might discover harbours, and ships riding in them. It never ceased to present the beholders with such kind of objects, until its virtues were lost, through a heedless woman, who washed foul linen in it." Every traveller, who has been at Constantinople, must have seen a fountain near the seven towers, which the Greeks shew as a prodigy, and pretending to discover golden fish in it, cry it up as a miracle.

Ancient history tells us, there were some fountains that had the gift of divination. Such was the *Castalian*. Am-
H 4 miabus

mianus Marcellinus says, that the pagans relate the following anecdote of Adrian. Adrian, who was of a very peculiar temper, being indisposed in his health, came to consult the fountain of Castalia upon the subject of his disorder. Having plucked a bay leaf, and dipped it in the stream, he found it written distinctly upon the leaf, that he should one day be emperor. The prediction being afterwards verified, the author of the life of Julian says, he caused the spring to be shut up, as a thing pregnant with mischief in a monarchical government*.

The credulity of the ancient Greeks, and of the heathens in general, with respect to all sorts of presages, is well known. The oracles, (those lying instruments) were not sufficient for their purpose. They had recourse to fate, to divination, and to fortuitous expressions; to all of which they yielded the most implicit faith. Delia, troubled about the return of Tibullus, not content with having

* Life of Julian. p. 222.

having interrogated the oracles, consults the fates, and the stirring of a child was the discovery of truth. *Tollere sortes*, says Scaliger, on this passage, is κληδονίζειν, the Greeks then called these fortuitous expressions, κληδονα; and the modern Greeks have a play for such sort of presages, which is named *Clidoma*. I have made myself master of it, in order to furnish you with a more exact detail, which I shall postpone till I come to the article of *pastimes*.

The Greeks still draw presages from a thousand incidents which happen accidentally. Thus a taper or candle which chances to emit a spark, announces the arrival of some person they expected. Ovid mentions a similar circumstance in Leander's letter to Hero, nor does he forget to mention the faith which nurses have in omens *.

H 5

Chance

* Sternuit et lumen, posito nam scribimus illo,

Sternuit, et nobis prospera signa dedit.
Ecce merum nutrix faustos instillat in ignes;
Crasque erimus plures, inquit, et ipsa bibit.

Ep. 19. iv. 151.

Chance expressions, and particularly those of infants, had the force of an oracle with the ancients. The epigram of Callimachus on this subject, pleases me much.—“ A stranger, says he, consulted
 “ the sage Pittacus of Mitylene, which,
 “ of two young women who were offered
 “ to him in marriage, he should take for a
 “ wife. The estate and rank of the first
 “ corresponded exactly with his own :
 “ but the other was of much nobler ex-
 “ traction, and greatly his superior in
 “ point of fortune. Pittacus, in lieu
 “ of answering the question himself,
 “ pointed with a stick to some children
 “ who were whipping their tops in the
 “ public square, and bad him take his
 “ answer from them, who, he assured
 “ him, would clear up the point he was
 “ in doubt of.—The stranger approach-
 “ ing, hears them calling out to each
 “ other,—“ Take your equal.”—These
 “ words sufficed, he sought no other
 “ oracle *; but took the woman whose
 “ cir-

* *Reitullit è trivis omnia certa puer.*

This passage of Tibullus is explained in the Memoirs of the Academy of Inscriptions.

“circumstances assimilated the nearest to his own, and was happy.—Profit from the example, says the poet, and marry with your equal.”—This tract, which paints in such strong colors the sweetness and simplicity of the ancients, is really interesting.

The Greeks have also their good and evil days. The fortieth day is sacred to lying-in women; who never go out before the expiration of that term. Anciently it was celebrated as a festival, and from thence called *τιροαγανισιον*. Before the arrival of this period*, they were not allowed to enter the temple, and at present a certain time must elapse before they are admitted into it.

Their attachment to superstitions, and vulgar prejudices, is, you may be sure, not weakened by a continued adherence to their ancient customs; but few nations have many good reasons to offer in justification of their particular habits; precedent and usage is the only answer they

* Pitiscus de Fest. Græc. v. 695.

they are able to make when arraigned as to the propriety of them. A detail of all the superstitious practices of the Greeks, would be enormously voluminous, and consequently tiresome: I shall mention those only which are their present characteristics.

The ancient superstitions are described by Theophrastus *; the modern Greeks have rather augmented than diminished the number.

“ His present foibles,” (says that author, speaking of the superstitious man) “ is to purify his house with washes from morning ’till night †. He carefully avoids sitting on a tomb, attending at a funeral, or entering the chamber of a lying-inn woman. Should his sleep be interrupted with visions, he flies the next morning to seek for some person to interpret his dreams. Lastly, should any one be seized with an epilepsy in his

* In Charact.

† It is to the priests this pious custom owes its continuation, being attended with very great profit to them.

“ his presence, struck with horror *; he
 “ swallows his spittle, to repel the ill
 “ effects of such an unfortunate en-
 “ counter.”

The Greeks, particularly the women, discharge the moisture of the mouth upon the breast, to avert any misfortune that threatens them †.

Again, Theophrastus says, anciently when a man found a serpent in his house, it was an infallible sign of good luck, and he instantly erected an altar. That superstition also is continued to this day.

St. John Chrysostom relates the bigotry of his own times, which still remains to the present age. “ Nothing can equal
 “ the women in these particulars with
 “ respect to their young children. The
 “ instant one is brought into the world,
 “ all the lamps of the house are lighted;
 “ and the infant is immediately called
 “ by the name of some person who has
 “ lived to a great age, in order to pro-
 “ cure

* Th. chap. 16.

† Despuir in molles et sibi quisque finis.

Tibul. Eleg. 5. l. 14.

"cure a long life to it, tho' the inefficacy
 "of the maxim is frequently proved by
 "an early death. They tie threads of
 "a scarlet color about the child's hands,
 "to preserve it from accidents. The
 "women, the nurses, and sometimes the
 "servants, run to the bath, and push
 "their fingers into the clay which is ge-
 "nerally found at the bottom; their de-
 "sign being afterwards to mark the fore-
 "head of the child therewith, to turn
 "from it *the evil eye*, (or envy, as it
 "is otherwise called *.)—Some write on
 "the hand the names of several rivers,
 "while others make use of ashes, tallow
 "and salt, for the like purpose: all this
 "being to divert *the evil eye*." To this
 day they are in dread of that misfor-
 tune.

The present age combine cloves of
 garlic, talismans, and other charms, which
 they put about the neck of their infants,
 with the same intention of keeping away
 the

* This practice seems to be derived from
 the ancient belief of the evil geniuses.

the evil eye. Even the Turks have adopted this piece of superstition *.

A quick imagination, easily inflamed, nursed in a system of vulgar errors and fables that exaggerate every thing, and believes whatever it conceives to be present to the view; it sees the plague, that constant scourge of Greece, traverse the house night by night, dispersing its poisonous exhalations in the figure of an old woman cloathed in black; such an imagination cannot but be susceptible of every the slightest impression. "Accordingly, adds the same reverend father, "their souls are always occupied "by the most terrible apprehensions. "Going out this morning, says one, "such an accident happened which "prognosticates the most grievous mis- "fortunes. My regue of a valet, says "another, presenting my shoes, offered "that for the left foot first, a sure sign "I shall sustain a loss or an affront.

* Extract from the works of St. John Chrysostom, by D. B. Montfaucon.

“ A third informs you that he came out
“ of his house with the left leg foremost,
“ an infallible token of mischief.”

The modern Greeks are subject to the same weaknesses, the same fears, the same credulity.—In studying a nation, in following the people step by step, we find always, and in all climates, that they exactly resemble those who went before them, and are easily traced by that likeness.

What we have said of individuals, is equally applicable to the general character of a whole nation.

On the other hand, if we are desirous to be well informed of the Greeks, it must not be by following exactly the accounts which M. Tournefort, and other travellers have given us, who never saw them in a closer point of view than by the tour of the Archipelago. The ignorance and poverty that reigns among those vagabond islanders, has excited in their minds a contempt for the whole Greek nation. If they had more carefully examined into the state of this country, I will venture to say they would have entertained

tertained a very different idea of it. They might have found (tho' few in number) learned bishops, ingenious priests, and men of genius and taste. I met with an excellent and well chosen library at the house of *M. Draco*, a man of property, and a gentleman of a refined understanding.

If *M. l'Abbé Guyon* had studied on the spot, the manners and customs of the Greeks, with the same degree of improvement he has made in the history of Greece, from its best sources, he would not have reproached them, after *Guilletiere*, with having neither public dials, nor clocks, because, as he says, the Turks do not permit it. It is mean and false to assert such things. He would not have advanced for truth, that indolence and rusticity have taken the place of barbarism, for it is an ungenerous detraction from this people to say it. Among the Greeks you will generally find great activity, subtilty, and refinement. *M. l'Abbé Guyon* has thought proper to attack them again. "The Greeks, says he, who wish to learn their ancient language, are obli-

ged

“ged to study it in Italy or in Germany;
 “which done, the vicious pronunciation
 “that has insinuated itself into their
 “country, soon after corrupts what they
 “have learnt abroad *.”

It must be confessed that M. Guyon has followed very defective relations, and many false accounts. The Greeks having no schools nor public seminaries of learning among themselves, are obliged to study physic and surgery elsewhere, which they generally do in Italy or in Holland; but it is false that they are obliged to leave their own country to study the ancient language of it, as if the practice of the vulgar Greek tongue necessarily included ignorance of the literal. What credit would an author gain, who should assert that the French tongue is not understood in Provence or Languedoc, because he had never heard the common people converse in any other than the Provincial or Languedocian jargon?

The
 “Mist. des Emp. t. 12. p. 514.”

The innumerable disputes which have arisen in France, with respect to the Greek pronunciation; and about which our celebrated schools have been so often divided, might be very properly referred to the Greeks, who, in my opinion, are much better qualified than our own academicians, to determine them. The ancient purity of the Greek language has, it must be confessed, undergone several alterations and corruptions, by the introduction of modern words, and the adoption of a new method to decline and conjugate, but the Athenian ear, faithful to harmony, has preserved by tradition the sweetness of the ancient melodious accents; this is, and has ever been, the pronunciation of the best speakers, who are shocked with the dissonant, gross dialect of the islanders. For my own part, I fancy myself in company with the ancients, when I hear the Greeks speak certain words; for instance, when instead of *einai* *, as they make us pronounce it

* Thus, to say *παλαι*, *quondam*, they say *palé*.

at college, marking the sound of each vowel, the modern Greeks say *enay*; again when they put the letter *V* in the place of *B*, and read *Vasileos*, king; *Vasilissa*, queen; in lieu of *Basileos*, and *Basilissa*: which the Greek medals fully prove, where we see inscribed, in Roman letters, Octavius for Octavius; Balerianus for Valerianus*; except in those words where the *p* follows an *n*, and is changed into *b*. Thus instead of *tin porta* [the door] they say *tin borta*; for *ton pano* [grief] *ton bono*, which is certainly much softer. You must acknowledge that the Germans, to whom M. Guyon sends the modern Greeks to learn to pronounce and read their own language, put always a *p* in the place of a *b*; saying in French *tompeau* for *tombeau*, and *pouteille*, instead of *bouteille*, making two harsh rude words of two very harmonious ones. To abridge, then, this grammatical discussion, I conclude

* ΒΑΣΕΡΙΑΝΟΣ. See *Wheeler* on the Greek pronunciation, in his journey to Athens. V. 2. b. 2. p. 119.

clude that the pronounciation of the modern Greek, and particularly that of the Athenian, is the true and faithful representative of the ancient Greek, and, in consequence, ought to regulate other nations in the study of the Greek tongue *.

I cannot dismiss this piece of criticism on M. de Tournesfort, without shewing that regard for him, and expressing those eulogiums on his works which so ingeni-

ous

* Prince Cantimir, in his *Hist. Ott.* t. 2. p. 37. speaks of a Greek academy, and of learned men, who distinguished themselves in his time.

A constant attention was paid towards preserving the purity of their language. The best instructed of the Greeks valued themselves much on the greatest delicacy in that particular, and never pardoned faults in the language. Lucan relates, that the philosopher Demonax, disgusted at hearing a Greek speak his own language with impropriety, answered those who told him the emperor had made him a citizen of Rome; *I rather wish he had made him a citizen of Athens.*

ous and exact a performance in most respects merits: but I lose sight of the faithful relater, and the judicious traveller, when M. de Tournesfort attempts to instruct M. Maucordato*, chief interpreter

* I don't recollect by what means the Greek language became the subject of discourse: he said in a jocular manner, that we had no pretensions to direct them in the pronunciation of their language, and that he should be happy to know my opinion. I will appeal to you, says he, who have read Cicero: that great man had been at Athens and at Rhodes, and knew how to pronounce the Greek. Why should he write *Delos* and *Demosthenes*, if the Greeks had pronounced *Dilos* and *Demosthenis*? That reasoning does not hold good: Do we always write as we pronounce? *Wheeler*, let. 12. vol. 2.

M. Rollin points out an error of the translator of Diodorus, who has rendered the word *ὀγδωκ*, which signifies *the eighth*, by the proper name of *Ogdous*. If this translator had heard the modern Greeks, who pronounce the *δ* like the *z*, he would have said *Odous*, and had been right as to the signification

preter of the Greek tongue to the Grand Signior, in the principles of that language, for the accurate knowledge of which he has gained such an universal fame. I am then struck with the idea of a Frenchman who would give laws to all nations on all subjects. However it is not astonishing that M. l'Abbé Guyon should be led into an erroneous opinion, by such a great authority as the writings of the learned M. de Tournesfort.

eration of the word. Again, the Greeks in common pronounce the *ι* as the *α*, when it comes after an *α*; thus, instead of *thalania*, they say *thalanda*. *Traité des Etud.* t. 1. p. 127. See *Wheler* also, v. 2. p. 120.

I am, Sir, Yours, &c.

LETTER

LETTER XII.

Dreams.

S I R,

IN my last letter, I promised among other concerns of this nation, to furnish you with an account of a Greek dream. Not having then an opportunity of fulfilling this part of my promise, it will compose the subject of my present letter. I shall also add the interpretation, by which means you will be enabled to make one yourself, and explain it afterwards, just as well as if you had slept on the banks of the Peneus or the Cephissus.

Nothing more strongly characterises the credulity of a people, than the faith they place in dreams, and the interpretations they put upon them.

Pliny's

Pliny's astonishment at the credulity of the Greeks, was very naturally conceived *. Religion has destroyed the famous oracles of Greece; but reason has not done her part in assisting to diminish the credit given by the Greeks to dreams. Ancient authors of the greatest reputation have treated them in the most serious manner; while the lively imaginations of the poets, who like lovers, are the creators of their own fancies †, have not given them such a favorable reception in their minds. If some of the great writers of antiquity have joined in a belief of the efficacy of dreams; others of no less authority have rejected them as delusive images of the brain, *signifying nothing*. No writer has defined these airy fancies better than Petronius ‡.

VOL. I.

I

Plutarch,

* Mixum est quod procedat Greca credulitas! Plin. Hist. l. 8. c. 22.

† ——— Ipsi sibi somnia fingunt.

Virg. Eclog. 8.

‡ Somnia quæ mentes ludunt volitantibus umbris,

Non

Plutarch, as assiduous in relating the dreams as the *bon mots* of the great men whose lives he wrote, says, that Sylla assured us, nothing was more credible and certain, than the intelligence given to mankind in dreams*.

Augustus, in consequence of a particular dream, imposed upon himself the ridiculous and superstitious drudgery, to assume, on a certain day of the year, the character of a mendicant, holding forth his hand to receive alms from the passers by†. Whence comes it, that so much

weakness

*Non delubra deam, nec ab æthere numina
mittunt,*

*Sed sibi quisque facit. Nam cum prostrata
sopore*

*Urget membra quies, et mens sine pondere
ludit,*

*Quidquid læce fuit, tenebris agit: oppida
bello*

*Qui quatit, et flammis miserandas sævit in
urbes,*

Tela videt, &c.

* Plutarch's life of Lucullus.

† Hist. des Emp. de Crév. l. 2. p. 263.

weakness should reside in a soul of such a superior nature !

Pausanias, with the most implicit faith, relates a dream of the famous Pindar. Proserpine appears to him, and complains of her being the only goddess he had neglected to celebrate in his verses. "But," says she, "my turn will come : and when I once get you into my power, I will take care you shall say some thing handsome of me, as well as of my sister goddesses." Pindar died within ten days after this intimation. A Theban woman, who was famous for singing his odes, had received a vision of the poet in a dream, and recited to him correctly the poem he would make for Proserpine.

The famous dream of Cicero, in his exile, which announced to him a speedy and glorious return, notwithstanding it was verified in every particular, did not at all alter the sentiments of that great man with respect to dreams. He was of opinion they did not deserve credit in

the world *, not even, though one, among numbers, should be realised, any more than a notorious liar should be believed when he spoke a truth.

Considering the faith of the ancients in the interpretation of dreams, it is not surprising that the modern Greeks, less enlightened than their forefathers, should equal them in credulity on like occasions. Demetrius Phalerus, in a work entitled *Socrates*, speaks, (according to Plutarch†) of one Lysimachus, the nephew of Aristides, who being very poor, took to the profession of an interpreter of dreams, and fixing his station at the entrance to the temple of Bacchus, gained a very comfortable livelihood by the exercise of that art, which he practised upon tables, decked out and prepared for the purpose.

The attachment of the ancients to this species of superstition, was almost general among

* De Divin. 63. Middleton's life of Cicero, V. 2. b. 5. p. 185.

† Life of Aristides.

among the people. A set of gods were established, whom they worshipped under the appellation of *Dii somniales*.

The modern Greeks have also certain rules and methods for interpreting dreams, which doubtless came to them by tradition. There are numbers of old women, who procure the means of subsistence by exercising that mystery. I have made a point of visiting some of the profession, in order to furnish you with an account of their method, but I believe a single example will suffice to give you an explanation of what I have been witness to on these occasions.

A young Greek applying to one of these oracles, "I dreamt a stranger came
" to me, and presented an aigrette, with
" several flowers; after lighting a flam-
" beau he disappeared." "Here is the
" whole of the mystery," says the sybil
whom she consulted, "The aigrette,
" (which our young women wear on their
" wedding day) signifies that you shall
" be married; the lighted flambeau in-
" dicates that the day is near; and the

I 3 "number

"number of flowers you saw in the
 "vision, mark the number of children
 "that shall proceed from the marriage*."

Thus spoke the oracle. I desired no more, nor have I ever given myself the trouble to enquire into the verification of her prophecies. In general the rule is to interpret the dream upon the contrary footing. Thus sinister incidents indicate the best fortune; while the day which succeeds to a pleasant dream is a day of sorrow to the person in the predicament of having dreamt it.

These are all the circumstances I have been able to collect relative to modern interpretations.

The Greeks, in order to obtain propitious dreams, prepare themselves, as formerly, by fasts. A young maid
 tempted

* See the explanation of dreams in the Greek romance of Theag. and Charicl. vol. 1. p. 99. This dream is the prognostic of an approaching marriage; the eagle points out the hand which shall marry the daughter, &c. Ibid. p. 169.

tempted by an ardent and impatient desire to know her destiny in marriage, will not eat of any thing on the evening she proposes to make the essay, except a piece of dirty cake; which however she must not accompany with any kind of liquor, least the charm should be interrupted: she then takes three clews of thread of different colors [white, red, and black] which she places under her pillow. After this arrangement of the preparatory articles, the man who first appears to her, and presents her something to drink, is to be her husband. Waking she is to take one of the threads promiscuously from under her pillow. The black prognosticates her lot to be cast for a widower; the white signifies an old man; but the red denotes a young and rich husband, or one according to her wishes. I should not engage your attention so long with such puerile relations, but that it is impossible to study mankind with success, unless we develope their minute absurdities, as critically as their glaring and important follies. The

present race of men who arrogantly boast their superiority over former times, are they more exempt from such weaknesses than those ages they condemn?

The ancient Greeks, says an academician*, whom I have already quoted, were rigid observers of fasts. It might be added, that in those days, as well as in our own, shallow brains were the most subject to visions.

I cannot finish this article, without mentioning that under Constance, a prince, whose life was a continued series of cruelties, partly owing to the wickedness of his ministers, and partly to the Arian bishops. I say, that in his reign, dreams had not fair play. It was in those days a great offence to dream; but to recount the subject of it, treason of the first magnitude; notwithstanding which, the propensity of the people towards this kind of amusement, was so strong, that few had caution sufficient to

* M. Morin's Diff. sur le jeûne des Anciens. *Mém. de l'Acad. des Inscrip.*

to forbear the relation. The spies of that prince's administration, interpreted every surmise of the dreamer into a noxious intention towards the state, and he was instantly condemned to death. They even punished with great severity says the author of the *Nouv. Hist. du bas Empire**, any one who should refuse to confess that he had dreamt, upon being interrogated as to that point.

I am, Sir, Yours, &c.

* *Histoire du Bas-Empire*, t. 2. p. 267.

LETTER XIII.

Dances. The Candian, Greek, Arnatik, Pyrrhic, and Walachian. The nuptial, bacchanalian, and country dances of the Ionians.

S I R,

IF after the serious treatise you last received from me, you are not relieved or amused by the present, the fault is mine, for I confess that nothing in this country has offered me greater pleasure and entertainment than the Greek dances. Every country has some dances peculiar to itself, and Greece is not deficient in that particular; on the contrary, it has a great variety. The Greeks have some dances expressive of their national character, which must be of very ancient extraction, and, as it were, hereditary

reditary to them. They are easy to learn; imitation supplies the want of masters. There is not a peasant in Provence but can dance the rigadon with a perfect step; nor a Bayonese who is not well acquainted with the *Panperruque* *. Dances composed of many steps and intricate figures, that require great attention and precision, are easily forgot, but the common

* The *Panperruque* is a dance peculiar to the Bayonese, who perform it in this manner, to the beat of the drum. At first they beat it softly, but by degrees the sound grows more animated. The set being composed of an equal number of men and women, are joined together by ribbands: he who has the best ear for music, leads, and is called king of the dance, having in his hand a little stick, and opens the dance with a circular figure of the whole. At the different periods of the dance, every man and his partner leap towards each other. When the dance is finished, the king and his partner hold up the ribband, each having an end of it: the rest of the set, taking hold of each other's arms, pass under it, four or eight in a rank, the drum still beating.

mon dances of every country being more simple, gay, and easy, are never lost, because frequently repeated. These last are practised at every festival. The young men and women are ambitious to excel in them, and the old people delight to be spectators of their performances; even children in their infancy, who can scarcely walk with firmness, kick about their little heels in imitation of the dancers.

A company of Greeks in the country, old and young, hand in hand, dancing and singing verses wrote for that purpose, in a stile of altercation, always brings the Lacedæmonian choirs to my view, where the old men attack the youth in these words* :

We once were young and gay as you,
Valiant and bold and active too.

The young men answer,
'Tis now our turn, and you shall see,
You ne'er deserved it more than we.

The

* Plut. in Lycur. Poll. l. 4.

The children, too, have their part in the ceremony, crying out with their little shrill voices,

The day will come when we shall shew,
Feats that surpass all you can do.

When I hear a fair Greek complain of being prevented joining in the dance with her companions, I fancy I see Hero, whom the poet Musæus introduces deploring her situation to Leander. “Alas! I am de-
“barred the company of girls of my own
“age and condition, nor am I permitted
“to share the pleasures of the dance,
“with which all young people are so
“much delighted *.”

The passion of the Greeks for dancing, is common to both sexes, who neglect every other consideration when they have an opportunity of indulging that passion. We find a passage in Herodotus, which might serve as a lesson against the extravagant length they sometimes carry it †.

Cly-

* Mus. Lean. & Hero. v. 151.

† Herod. l. 6.

Clysthenes, prince of Sicyonia, having declared he would marry his daughter to him who should be found among the Greeks to be a man of the greatest valor; for this purpose he invited to his court all those who might have pretensions to aspire at the honor of being united to the princess. He proposed that his guests should pass some time with him, in order that he might be the better able to examine into their characters, and choose among them a son-in-law to his liking. Two Athenians, who were of the number of candidates, became his favorites, and principally Hypoclide, son of Tysander, one greatly renowned for his courage.

The day being come which he had appointed for the choice of a husband to the princess, he gave a superb entertainment to his daughter's lovers. After the repast they began to sing, a free circulation of the bottle ensued, and the guests grew warm. Hypoclide desired the musical performers to play a serious dance, in the execution of which he seemed to take
more

more delight himself, than he afforded to the spectators. Clysthenes attended to the whole, but seemed then to take no notice. Hypoclides, after resting himself a little while, ordered a second table to be brought, on which he began to exhibit a dance, after the Spartan manner, and afterwards fell into the Athenian figures. At length, being elevated to a most extravagant pitch, he presented the company with a dance, which consisted of holding up the hands and clapping them. Clysthenes, who had by this time conceived the greatest aversion to the dancer, could no longer contain his indignation at such ridiculous behavior, but calls out to him to desist, with these remarkable words: *Son of Tysander, thou hast danced away a wife.* Mægacles, son of Alcmeon, was the successful candidate. A young Greek of the present age, heated by dancing and wine, would be very liable to commit the same kind of excess as Hypoclides, and *dance away his marriage.*

This exercise is doubtless of all countries and of all ages, but the Greeks have

have carried it to greater excess than other nations. Among them the dance was formerly one of the Gymnastic sports. It entered into the science of physic, and was prescribed by the medical-faculty on many occasions. Even the military schools adopted it into their practice. All conditions of people were fond of it. In the end it was introduced as a part of the ceremony at festivals. It gave life and spirit to those meetings *. The poets themselves recited and sung their verses, dancing at the same time: Aristotle, Athenæus, Xenophon, Plutarch, Lucan, and all the famous Greek authors, have wrote in favour of dancing. Anacreon, the prince of jollity and pleasure, was always ready for the dance; he even followed it in his old age †. Aspasia, whose appearance only was capable of exciting the most agreeable sensations in the minds of all beholders, so charmed Socrates with her dancing, that he could not refrain.

* Hier. Mercur. de Salt.

† Od. 27. 42.

frain from following her in the step *. Aristides, notwithstanding what Plato says, danced at a feast given by Dennis, the tyrant †. Scipio Africanus, after their example, entertained some company at his own house with a dance, wherein strength and agility were united. Epaminondas's historian ‡, describing the great qualities of his

* You laugh, says Socrates to his friends, because I pretend to dance like the young people. You think me then ridiculous, to wish for the benefit of an exercise, as necessary to health of the body, as to the elegance of its deportment? Am I to be blamed for diminishing the corpulent state of my body a little, by dancing? You do not know, perhaps, that Charmidas, who is now present, caught me this morning in the very act of dancing, at my own house? It is true, says Charmidas, and I was so much astonished, that I apprehended your brain was disordered, but when I heard your reasons, I was so well satisfied with them, that the first thing I did at my return was to imitate you. *Xenoph. in Sympos.*

† Vie de Platon, par Dacier. Diff. de l'Abbé Couture, dans *les Mémoires de l'Académie des Inscriptions.*

‡ Corn. Nepos in Epamin.

his hero, dwells upon his talents in the sciences of music and dancing.

If men valued themselves upon excelling in this art, it must be an essential qualification for the women. It was from seeing Helen dance at the feast of Diana, that Theseus and Perithous conceived the design of running away with her *. “The lovely Polymela,” says Homer, “was mistress of every ornament of the dance. The sprightly Mercury being present when she performed at the feast of Diana, became desperately enamoured of her.”

Dionysius, the geographical poet †, mentions certain dances which the Greek women of Asia Minor practised on the banks of the Cayster. “You will see,” says he, “the women dressed in their richest girdles, performing the dances made for the feast of Bacchus, which are composed of figures in a circular form, and executed with the greatest regularity and exactness. The girls also join

* Plutarch's Life of Theseus.

† Dionys. Orbis Descrip. v. 840.

“ join in them; the delicacy of their
“ form, the elegance of their motions,
“ and the gracefulness of their robes,
“ which swoln by the gentle airs excited in
“ the dance, sweep along the ground
“ with a murmuring noise, present a
“ most refined and enchanting enjoy-
“ ment to the spectators.”

The ladies of modern Greece are equally capable of giving the same satisfaction to the beholders.

Formerly the Greek dances represented the actions and manners of the people, in figures contrived for that purpose; on which account Lucan lays it down as a rule, that a dancer to excel in the art, ought also to have the properties of a good pantomime, and be well instructed in fable and the history of the gods.

At all their feasts they sung the praises of the divinity they were met to celebrate, and the dances which followed the songs, described the principal actions of the god. They danced the triumph of Bacchus, and nuptials of Venus. The girls exhausted their imagination to appear with
great

great splendor at the festival in honor of Adonis; there they danced the loves of Diana and Endymion, the judgment of Paris, Europa's passion for Jove, which carried her such a dangerous journey on the sea, &c. These dances were so many moving pictures, where the gestures and step, the motion of the limbs, and inflexions of the different parts of the body, described the most interesting situations, and in short, all the movements the human frame is capable of performing.

The dances peculiar to the country where the feasts were celebrated, and which retraced any considerable or famous event, have had a duration more protracted than the rest.

The dancers who now exhibit in the streets, or fields, and run about hand in hand together, represent those ancient dances, which composed a part of the public worship.

Admetus*, in Euripides, issuing orders for an entertainment, gives particular directions that the public dances should

* Iphig. in Aulide.

be performed. Agamemnon having decreed the sacrifice of his daughter Iphigenia, she addresses him in these words : *Shall we not, my dear father, when singing the hymns of sacrifice, dance round the altar ?* The modern Greeks never celebrate any feast or solemnity, without dancing round the altar, or at least about the temple, agreeable to the custom of their ancestors* ; and at public festivals formerly, the principal person present danced, and led the set of course.

Electra reproaching her mother for having espoused the assassin of her husband, says to the choir who were assembled : *She mocks the gods, and dares to celebrate the anniversary of her atrocious wickedness, by leading up the solemn dances, &c.*

The Greeks had different chorusses of songs

* Solebant aras Liberi patris cæterorumque Deorum circumgyrare saltantes. *Servius ad Georg.*

songs and dances*. The orbicular choir†, who sung the *Dithyrambi*, and danced to that species of song in praise of Bacchus, had a particular figure which they also performed. Sometimes the hands were extended, at other times folded together, and at last they danced round the altar; both the dance and song were afterwards introduced on the theatre, and proved a very agreeable representation for the stage.

Since the decline of the Greek theatre, these choirs are reduced to a mere round-about figure, which the Greeks still use. They continue the same method of extending and folding the hands, dancing at one time to the lyre, and at another to the chanting of hymns, but not round the altar of Bacchus, and others of their gods.

* Aupud Plutarch. & Demosth. sæpius occurret χορός παίδων, χορός ἀνδρῶν, Thucyd. autem vocat Ἀθλιαχόν χορόν τῶν γυναικῶν. Petr. Castellanus de fest. Grecor. p. 634. Thes. Greciæ antiq. a antiq. a Gronovio. Venet.

† ἑγκυκλῖος χορός.

gods as formerly ; the modern Greeks fix upon some towering oak, and crown it with flowers and other decorations, under the shadow of which they celebrate their most solemn festivals, renewing the ancient orgies with the same liberties and excess.

The present age very often exhibits an exact image of the ancient choirs of Greek nymphs, and when they dance hand in hand about the meadow, or in the woods, recal to the memory those descriptions the poets have given us of Diana and her choir, whether on mount Delos, or the banks of the Eurotas *, she leads the mazy dance, accompanied by the nymphs of her train.

The Eleusinian women instituted certain dances, which they practised about a well, called *Callichorus*. Those were accompanied

* Qualis in Eurota ripis - - -
Exercet Diana choros. Virg. *Æneid.* 1.
Jam Cytherea choros ducit Venus imminente
lunâ,
Junctæque Nymphis Gratiæ decentes
Alternò terram quatunt pede. Hor. *od.* 4. l. 1.

accompanied by songs, which they sung in honor of the goddesses.

In like manner, in Prince's island, where the Greeks have a public well just without the town, I have seen the young women assembled in the evening to draw water, suddenly strike up a dance, while others sung in concert to them. M. *Winckelman*, quotes a passage where Aristotle says, the public wells serve as so many cements to society, uniting the citizens of each village in the bands of friendship, by the social intercourse of dancing so frequently together around them. He says, the ancients composed verses, which were sung by the people while they drew the water, and were called, *Songs of the well*.

Aristomenes of Messina, passing through Caria, was surprised to see all the girls of the country assembled in that town; dancing and singing at a festival, in honor of Diana*. Pausanias tells us, this dance of the Carians, was engraved on Clearchus' famous ring.

At

* Paus. t. i. p. 300.

At the initiation to the mysteries of Ceres, the noviciates were assembled in some pleasant meadow, where they performed certain dances.

The ancient Greeks had their nuptial dances, as well as the present age. Musæus, mentioning the secret marriage of Leander and Hero, says, it was performed without the customary dances. "The nuptial bed, it is true, was prepared, but the hymenæal songs, the epithalamium, and the torch, were all omitted."

The brawl, a kind of dance practised by the moderns, in every part of Greece, was also much in use by the ancients.

The *Thyades*, says Pausanias, are women from Athens, who join the Delphic priestesses, once every year, and proceed in company together to mount Parnassus, dancing a kind of brawl as they go, and again the same at Panopheus. Homer, speaking of

Viol. I. K. Panopheus,

Hist. des Emp. t. II. p. 104.

† V. 273. 274.

Panopheus, says, it was a city celebrated for its dances.

The principal dances now in fashion among the Greeks, are the Candian, Greek, Asiatic, Walachian, and Pyrrhic, and the country dances.

The two first are very much alike, one appears to have been copied from the other, but the airs are different. A young woman always leads in both, holding in her hand a handkerchief, or silken string.

The Candian is the most ancient; we have an account of it from Homer, in his description of the famous shield of Achilles*.

"After enumerating many subjects, described on that wonderful piece of art, Vulcan," says he, "represents a dance of admirable variety, very similar to that which the ingenious Dedalus invented in the city of Gnosus, for the lovely Ariadne. The young men and women join hands, and dance together. The women being dressed in

* Iliad. l. 18.

“ in robes of fine stuff, have also crowns
 “ of gold upon their head. The men
 “ wear beautiful habits of the most bril-
 “ liant color. Sometimes the whole set
 “ close in a circle, and dance round,
 “ with so much rapidity and justness,
 “ that the motion of a wheel is not more
 “ swift and even. At other times they
 “ separate; and dividing into parties, de-
 “ scribe an infinite number of turns and
 “ figures in their movements.”

The Candian of the moderns is nearly
 the same. The air is soft and tender,
 and begins with a slow tune, but pre-
 sently after grows more lively and ani-
 mating. She who leads the dance, per-
 forms a number of figures and traverse
 lines, the variety of which produces a
 very agreeable and interesting spectacle.

From the Candian sprung the Greek
 dance, which the islanders are yet very
 fond of. In this the men and women
 begin with the same steps and figures,
 but separately, and joining afterwards,
 mix together, without order or regular-
 ity. The woman who leads the dance,

K 2. I shall • after

after choosing a partner, takes him by the hand, and presents him with one end of a ribband or silken string, holding the other herself, the rest of the dancers pass and repass under this string (being generally of a considerable length) one party as if flying, the other seeming to pursue. The movements become slower, and the whole party forms into a circle; the conductress, after many turns, and changes of situation, rolls, as it were, the whole set about her. The dexterity of the lady consists in quickly disengaging herself from this embarrassment, and appearing instantly at the head of the dancers, who are very numerous, and by this time placed in ranks. Waving her hand with an air of triumph or exultation, she exposes the ribband in the same manner as at the beginning.

It will readily occur to you, that the idea of this dance was taken from the labyrinth of Crete.

Theseus having made an expedition into that island, delivered the Athenians from the tyranny of the Cretans. Returning

turning to Athens, conqueror of the Minotaur, and possessor of Ariadne, he stopt in his way, at Delos. There, after offering a sacrifice to Venus, and dedicating a statue to her which his mistress had presented him with for that purpose, he performed a dance with the Athenian ladies, which in Plutarch's time was much admired by the Delians, wherein they imitated the intricate turnings and windings of the labyrinth.

This dance, according to Dicæarchus, was in that country known by the name of the *Crane*. Theseus danced it about the altar *Ceraton*, so called from its being built with the horns of animals.

Callimachus, in his hymn to Delos, mentions this very dance, and says, that Theseus who invented it, first led the dance himself*.

Mad. Dacier thinks it was called the *Crane*, by reason of its figure, because the person who conducted the dance being at the head, and having the direction of the circle, contrived and formed the several

K 3

inflexions

* V. 307.

inflexions of it, in imitation of the mazes and intricacies of the labyrinth. Thus, when the cranes fly in parties, one is always observed to lead, and the others to follow in a circle.

I should imagine the *crane* and *Thesus* dance to be of different extraction. The cranes leave Greece about the beginning of spring. See, says Anacreon, *the cranes are returned* *. The Greeks formerly as now, rejoiced at the renewal of spring, as they re-commenced their dances in the meadow, when the season of verdure returned. These dances being always an imitation of life, they represented the return of spring, by such as were descriptive of the object in view; and the departure of the cranes being a signal whereby the arrival of fine weather was announced, it is very natural to suppose the name was derived from that incident.

Meziriac, in the remarks he has made on the dance in question, calls it also *the crane*. According to Hesiodus, the

man who led this dance of the Delians, was called *Geranuleus*. Eustathius, in his strictures on the 18th book of the Iliad, says, that anciently the men and women danced in separate parties, and that Theseus was the first who mixed them together in the dance performed by the youth. He made the young men and maidens whom he had saved from the labyrinth, perform before him together, in the same manner that Dedalus had instructed them apart.

In the *Monumenti Antichi* of M. Winckelman, an antique vase is described, where Theseus is represented before Ariadne. The hero has in his hand the famous clew of thread, by which he escaped from the labyrinth of Crete; Ariadne, habited in the dress of a dancer, with a *costas*, or Greek robe, (which covers the whole body, and descends to the heels) has a string in both her hands, precisely such as the modern dancers use when they lead the Greek dance.

Homer, says Pausanias, compares the dances engraved by Vulcan on the shield

of Achilles, to those which Dædalus had invented for Ariadne, because he knew nothing of the kind so perfect. At Gnosſus (ſays he, in another place,) they have preſerved that ſpecies of the dance, mentioned by Homer in his Iliad, and which Dædalus invented for Ariadne.

At this day the Greek brawl preſents you with the tender Ariadne, who leads her Theſeus through the mazes of the winding dance, and teaches him his part how to follow: the moſt ſkilful dancer is ſhe who contrives the moſt difficult figures of the labyrinth.

Sometimes the young men and women quit hands, and ſeparate, in order to form two parties. The men raiſe their arms without breaking the chain. The women at the ſame time take hands, and paſs under the opening made for them by the men, and preſently the whole ſet join and form into one ſtring. Is it not eaſy to conceive theſe to be a troop of Theſeus' pupils? Here then we have the origin of the Greek dance. Dædalus, compoſed it for Ariadne, in imitation of

his renowned actions, and Ariadne danced it with Theseus, in commemoration of his happy return from the labyrinth of Crete. The labyrinth is now no more; but the dance it gave birth to, exists in its pristine state of excellence*.

In the country, a shepherd takes his flute or bag-pipe, and placing himself in the center of his companions, they dance round him. This dance is more animated and sprightly than the others; for which reason, says Lucan, the Spartans always performed it last. Presently, says the same author, the shepherd begins to dance (still continuing his music) and leads the whole party through a variety

K 5

of

* *Tu inter eas restim ductans saltabis*, says Demea to Micion, in the 4th act of the *Adelphi*, by way of jeering him, because at the marriage of his son he wanted to take the dancers home with him. If Donatus and Mad. Dacier had seen the modern Greeks dance, she would not have been so much embarrassed to explain the *restim ductans*; for it is evident that to lead the dance and hold the string is the same circumstance.

of elegant and martial positions. The song they perform during these exercises, is composed of the tenderest sentiments that Venus and the god of love can inspire, who are always called in to be of the party in their country dances.

Athenaus speaks of a slow and serious dance called the *Hyponchematic*, which the Greeks, particularly the Lacedæmonians, were very fond of. He was accompanied by the singing of verses, the men and women at the same time holding hands. The modern Greeks have also airs and couplets composed for this species of dance.

The *Arnatic* is another dance belonging to the Greeks. It is of very ancient extraction, and peculiar to the army. Formerly the Greeks had many dances of this kind: they even engaged the enemy dancing. Diodorus, the Sicilian, relates the same of the Lusitanians.

The *Arnatic* is led by a man and a woman. The man with a whip in one hand, and a stick in the other, runs about animating the rest from one end of the

set

set to the other, stamping with his feet and smacking with a whip, while the others, joining hands, follow him with the same kind of step, but not so violent.

Lucan, in another place, tells us, the Lacedæmonians had a dance called *Hormus*. This was performed by a certain number of young men and girls. Each man, as it came to his turn to lead, threw himself into a variety of warlike attitudes, and was followed by his partner, with a gentle, easy, modest step, seemingly to represent the harmony and proportion of strength and temperance. This dance was sometimes differently performed; one who played on the lyre conducted the set, and the dancers followed him, regulating the step according to the direction of his instrument. This description agrees exactly with a dance called *Oplepleia*, a sort of Pyrrhic or military dance. One of the set played on the lyre, while the other, making a circle round him, performed one of those animated and masculine dances, in the exercises of the youth designed for the profession of war.

The

The Pyrrhic is the true military dance, and has the honor of claiming its descent from Pyrrhus king of Epirus, who sustained such a long war against the Romans. There are many dances that bear the same name. Xenophon, speaking of the Thracians, who exhibited at the festival of their prince Seuthes, says, a dance was performed by armed men with a kind of jumping step, to the music of flutes; one party attacked very dexterously with their lances, while the other, with equal address, parried the thrusts with their shields.

The poor subdued Greeks of the present age have nothing more to do with these dances; but their masters have thought proper to adopt them in their exercises. The Pyrrhic is a dance much in vogue with the Turks and Thracians. They arm themselves with bucklers and short swords, and jumping lightly to the sound of flutes, make passes at each other with great swiftness and agility, parrying also with no less dexterity. Thus the Turks are now the only people in Greece
who

who exercise the Pyrrhic games. They alone perform the robust exercise of running, wrestling, &c. In conquering this country, it seems as if they had subdued the minds of the people, who have yielded to their masters all those exercises which so essentially tended to improve the warlike spirit of the ancient Greeks.

I am persuaded you will be pleased with the music of the Pyrrhic dance, as it is performed at Constantinople: it will at least have novelty to recommend it, for I do not remember to have met with it in any part of Europe. I shall add the airs of all the other dances I have mentioned, that your curiosity on that head may receive the fullest satisfaction.

A few remains of the Pyrrhic dance are yet to be found in that part of Greece called Magnesia, and at Mistrá; a country formerly rendered famous by the Spartans. This country is inhabited by a savage people of Greek descent, governed by their own proper laws; who, conscious of their inability to attack a powerful empire, which, if provoked, might crush them,

them, are content to preserve a state of independency, and are now become the most daring pirates of the Archipelago.

M. de Peyssonnel says, the Pyrrhic dances are now practised by the Sfacciotés, who are the ancient Cretans, and a warlike people, but should be distinguished from the other Greeks of Candy.

The best sailors and marine soldiers in the Turkish service, are raised in Greece. In the taverns, where these people drink frequently to the greatest excess, you will always find them dancing, and music with them. In the last stage of ebriety, you will see them stumble and slide; in the same manner some authors have described the dancers of the bacchanal, and military dances of their times.

The *Ionian dance*, which, according to Athenæus *, was performed when the parties were a little exhilarated by wine, may not be improperly mentioned in this class, notwithstanding it was something more gentle and regular. It has a

sort of power which is not to be compared with the strength of the Ionian dance. Hor. L. 14. t. 6.

sort of tripping step, which is much in fashion at Smyrna, and in Asia Minor, where a taste for lascivious dances always predominated *.

But I know you will excuse me the description of such dances as the corruption of manners only could have continued and encouraged. The Turks, to their great reproach, delight in them above all other species of amusement.

The Greeks have also the *Walachian* dance, which is of very ancient date in the country from whence the name is borrowed. This dance, which has but uniform step, and differs from every other I have mentioned, is, when well performed, and with the exactness it requires, a very agreeable spectacle. Very probably it came from the Dacians, who formerly inhabited Walachia. *

These are the only dances that remain of the great number invented by the ancients. The mere comparison with these ancient

* *Motus doceri gaudet Ionicos*

Matura virgo, et fingitur artibus

Jam nunc, &c. Hor. Od. 13. l. 9.

ancient dances would stamp a value on them; and make them interesting; to those who having seen them on the spot, were more struck with the merit derived from their resemblance than that of their execution.

M. le Roi, who, as well as myself, was a spectator of the *Greek dance*, did not hesitate to compare it with the ancients; and has given us a sketch of it over against Demosthenes' lanthorn*.

I am, Sir, Yours, &c.

Monum. de la Grece. Pl. 13. p. 23.

LETTER

LETTER XIV.

Pastimes

S I R,

THE games or pastimes are justly allied to the dances, and have their place in very proper succession immediately after them. By these I do not mean those celebrated games which were the *epochæ* of the most glorious ages of the Greek nation: those games are no more.

At present I mean to speak of the domestic pastimes of the modern Greeks, of the amusements of their young people, and those of the children. — I shall however advert to the inferior pastimes of the ancients, in order to shew you that the origin of our most trifling amusements may be traced to the remotest ages. From

the

the ancients we derive the game of odd or even, and other similar games; *ludere par impar, equitare in arundine longâ* *.

The Lydians, according to Herodotus† pass for the inventors of pastimes, and the circumstance which gave birth to the invention, is remarkable. Necessity had an equal share with indolence in producing them. Under the reign of Athis, the Lydians were afflicted with a cruel famine. The violent exercises they had been accustomed to take, were forbid, as tending to excite a more lively sense of hunger, to supply the place of which they invented the games of dice and *osselets*‡, which are still in use among the Greeks. It is played with little shells, and in a box, where the respective play-

* Horat. Sat. 3. l. 2.

† Herod. 1. 1. Jul. Caesar Balingerus de Ludis Vet. cap. 4.

‡ Epigram of Gombaut, on a little woman.

Son corps est fait de chapelets

Et c'est jouer aux osselets,

Que de jouer avec elle.

ers have their points before them. They called it the *mangala*.

The game of tennis is likewise of Lydian extraction; but it is to be presumed brought forth at some other period, as by reason of the violent action it occasions, it does not answer very well to one part of the intention of the foregoing prohibition, though it is admirably calculated for the other, to kill the time. The honor of inventing the game of chess is by the ancients, universally attributed to Palamedes. The lovers of Penelope passed the time of their sojourn at Ulysses' court in play*. They made use of dice and *flints*, and each had a set of his own. A mark was placed in the middle of a court, and they called it *Penelope*. This was the object at which all were to aim, and the players at some distance were ranged opposite to each other in equal numbers, for that purpose†.

The

* See, Mad. Dacier's Notes on these passages, Sur le 1. liv. de l'Odyssée t. 1. p. 77.

† Athen. l. 1.

The top or gig was formerly in great use. I have already given you the epigram of Callimachus which alludes to it. Horace calls this a *Greek game* *.

The game of cross or pile bore anciently the name of *head or ship* †, the coin at that time being struck with the head of Janus on one side, and a vessel or ship on the other. The word pile comes from the Greek word *pilos*, which signifies a ship.

The game we call *odd or even* was by the Greeks called *ἀπριος μὲν*. They made use of nuts, almonds, or pieces of money. The Romans according to Horace were fond of this game; riding on a stick is a play which has been practised in all countries. Agesilaus and Socrates are known to have amused themselves among

the

* — — — Iudere doctior,

Sen Græco jubeas trocho,

Seu malè vetitâ legibus aleâ.

L. 3. od. 24.

† Caput aut Navis, ἀπρία ἢ πρίστρα.

the children, in running about with a long reed between their legs *.

Nuts afforded the ancients a variety of games, which still subsist with some little variations; indeed it is not possible that such simple and voluntary games should have any fixed existence. Ovid has been very minute in his account of them †.

I have already mentioned the *festivals of the spring*; the Greeks celebrate them with great delight, as it proclaims the arrival of that season which brings the fragrant rose and balmy zephyr. The Rhodians had a privilege of collecting money on those occasions; they had also an interlude, and songs which are still extant. From thence no doubt comes the present practice with us who are children of ancient Greece, to pay tribute on the first of May, not on account of the swallow as formerly, but to the pretty maid who applies at our door, dressed in her handsomest gown, and decorated with

* Plut. Ages. Val. Max. l. 8.

† Carm. de Nuce.

with all the blooming beauties of the spring.

The children at Rhodes went in troops singing and dancing, and demanded a gift from the passers-by. The pretence of their demand, was the information they conveyed of the swallow's arrival; from thence the festival took its name of *chelidonia*, the swallow. Their song began in this manner:

"See, see the swallow comes. . . .

"And spring with lovely days appears."

It finishes thus,

"Open, open your gates to the swallow;

"Youth not age demands the entrance."

The *jav* is a game much in vogue with the Greeks. The youth of both sexes, particularly the girls, take great amusement in it, while the fine weather lasts, and as they balance themselves, you will

ΕΛΛΗΝΕΣ, ἡλθε χελιδὼν καλὰς ὤρας ἄγναι - - -
ἀνοιγε, ἀνοιγε τὰς θύρας κελυδοῦ οἱ γὰρ ἤλθοιτες
ἄνοιγε, ἀλλὰ παῖδια.

Joh. Meurs. Græc. fest. 1. 6.

This festival was in the month Boedromion.

will hear them repeat alternately, such
airs as they have been taught to sing.
The Greeks called this kind of Iwinging,
anapa, and the Latins, *oscilla* *.

Another game of the ancients still in
use, is to draw a circle upon a table, or
board; and the winner is he who shall
at a certain distance, throw a die, or
little peller into the middle of the circle†.
Sometimes they put in a quail, and each
strikes at him with one finger only; the
person striking in that manner, who first
drives the bird without the circle, or even
makes him extend his wings so that the
extremity of them go without it, wins.
They have another play practised with the
quail, by tying it to a little stake, and
taking every one a stick in his hand, each
in his turn being blindfolded, and obligè
to go twenty or thirty steps from the
stake;

* Unless the *oscilla* of Virgil, *Oscilla ex altâ
suspendunt mollia quercu.* Georg. I. 2. may
not rather signify little masks, *Ora minuta.*

† *Emula.*

flake; returning he aims at the bird, and if he strikes it, is the conqueror *.

The Greeks have not given over the play of blind-man's-buff, an ancient and formerly an universal game throughout Greece. It was then called *myinda* †. They put an earthen pot into the hands of the person that was to be muffled. The rest of the party ran about provoking him, and calling out *Who has the pot?* He answered, *Midas has it;* and the person he could lay hold of, succeeded to the pot †.

The girls have still a game which was anciently called *the tortoise*: She who represented the tortoise, being seated in the middle of her companions, the first she seized of those who were about her, became the same in her turn. They ran about in like manner as above, menacing the

* *Oxyg.* *Ulysses* *the* *bird* *the* *convict*

† *Myinda.* *Ulysses* *the* *bird* *the* *convict*

† Poll. 1. 9. cap. 7. Suid. They likewise called this play *awodidaxinda*.

the tortoise: it was formerly called *chelichelone*, and accompanied with a kind of altercation.

What do you do here, chelichelone?

The tortoise replied,

Making a lace of millet thread and wool.

Question again,

How came your nephew by his death?

Answer,

He fell from his horse into the sea.*

The Greeks still continue the *hop* †. He who goes furthest on one leg without resting is the winner; this was formerly called *ανομηχομ* ‡.

They work the leaves of roses and poppies into the resemblance of little bladders, in order to smack them upon the forehead; by the depth of the sound this produces, they judge of the degrees of affection in their lovers †.

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L

I

* Meurs. de Lud. Græc.

† Poll. 1. 9. cap. 7.

‡ Poll. & Anacr.

I have seen at a Greek wedding, a sport of very ancient date, and practised constantly at the marriages of persons of distinction. Several of the youth start together, with lighted torches in their hands, and run to a certain goal, fixed for that purpose; those whose torches are extinguished in the course of the race, lose, and pay to the others who bring them in burning, whatever the umpire shall determine*.

The reverend father Brumoy †, in his excellent treatise on the Greek theatre, describes the *Cottabus*, a very ancient game, though obsolete in every part of Greece that I have seen; it may probably be continued in Attica and Peleponesus, or other parts of what is now called the

* *Moris etiam erat apud Græcos in nuptiis. Λαμπαδηφορεῖν, id est, faces ferre ut commemorat Etymologici auctor in voce Δαῆς, ubi ait ἐν τοῖς γάμοις ἔθ' ἑστὶ λαμπαδηφορεῖν.* Job. Tusol. de festis Græc. p. 579. Thes. Græc. Antiq. Gronov.

† *Theâtre des Grecs. la paix, Comed. d'Aristoph. act. 2. t. 4. p. 15.*

the Morea. This game was originally performed by throwing wine into the air, which was to fall again with a noise into the vase from whence it was thrown; but at other times a stick being fastened in the ground, upon the top of which they fixed scales, under those were two vases full of water, in one of which was a figure of brass. The players with a jerk threw wine from a considerable distance into one of the scales, and he who had the dexterity to throw in a sufficient quantity to weigh it down, and touch the figure, was the winner. They drew also from thence happy or unfortunate prognostics with respect to their amours, from the degrees of sound which was produced by the stroke. The *Cottabus* was a game of festivity and society, of which frequent mention is made by Aristophanes and others*.

Speaking of propitious omens in gallantry, I think a description of the game *Clidona*, which I have just mentioned, may not be ill timed in this place.

L 2

The

* Κολαβίζειν.

The Greeks, to discover the success of their amours, no longer apply to the cottabus, nor the smacking of bladders on the hand, which we are informed by Anacreon, was the ancient custom: the *Clidona* is now the only oracle of the Greek youth.

The evening of the day appointed for a peep into futurity, two girls, to whom the care of this transaction is committed, apply to the young men and maids, desirous of being concerned in it, from each of whom they are to receive a pledge of some kind or other, such as a ring, a piece of money, &c. which are afterwards put into a vase. Those conductresses then fill the vase with water from some sacred fountain, and cover it with myrtle and laurel leaves, observing the most profound silence during the whole time. The vase is afterwards exposed in the open air, and carefully attended until the next morning at the hour fixed for the discovery. The parties concerned being then assembled, one of the vestals opens the vase, while the other sings or recites a couplet

a couplet of lines, composed for the game, which is called the *overture of the Clidona*. Each person in turn is now required by the conductresses, to recite a Greek distich, at the same time that they are drawing one of the pledges from the vase. The owner of the pledge is to consider the distich as an answer to his or her enquiry, whether favorable or disadvantageous, as it may happen to be pronounced by the person called upon for that purpose. These fortuitous sentences are the oracles or presages, and they continue the same method with the rest of the pledges, until the whole is withdrawn. The water that remains is not without its efficacious properties in this mysterious transaction. They drink it to discover if their thoughts are justly conceived, and to see whether their wishes shall be accomplished. The water being poured into a cup, if it bubbles when the lips approach it, it is a good sign. Sometimes when many of the parties are dissatisfied with the result of their enquiries, all the pledges are again put into the vase, and the game re-

commenced. This is but a repetition of the first play, except that the players, oftentimes being soured and disgusted with a second instance of ill fortune, divest themselves of all regard to decency, and utter very abandoned sentiments in the couplets they recite; others, under pretence of explaining the sense of them, shock the ears of those who have the least remains of delicacy about them.

The young Greeks, particularly the girls, have a store of numberless couplets, and songs of all kinds, which they repeat with wonderful facility. They have also tragedies written in the vulgar Greek, which serve for no other purpose, but to shew the great difference between the tragic muse of the ancients, and her representative of the present age.

I am, Sir, Yours, &c.

LETTER

LETTER XV.

Baths.

SIR,

THE object of my present letter is to give you an account of the Greek baths. In this country the votaries of Hymen never approach his altar, without previously using the ceremony of bathing.

The custom of bathing, so frequent among the ancient Greeks, is not less so among the moderns. It is practised at present with all the minutiae of former times. Beside the public baths which are generally much frequented, persons of condition have them in their houses. They pass immediately from the bath to the couch, on which they take their repast; from thence most probably came

the

the ancient custom of eating in a recumbent careless posture.

The Greeks took but one repast in the course of the twenty-four hours, which was in the evening, and the use of the bath immediately preceded the entertainment. A practice continued * through succeeding ages to the present time.

The attachment of this people to local customs is worthy of imitation. The ancients never used any but the hot baths. The Turks and modern Greeks follow undeviatingly their example.

Alcinous says to Ulysses, " We are
" fond of magnificence in dress, delight
" in the hot baths, in gallantry and
" dancing."

The modern Greeks may justly say the same thing. Ulysses having met with a gracious reception from the king of the Phæacians, and been sumptuously feasted by him, retires to the bathing chambers,

" He

* Mercurial. de Arte Gymn. Lib. 1. de Balneis. p. 38.

“ He is charmed, says Homer, to behold
 “ the fume of the hot baths, for since
 “ his departure from the dominions of
 “ Calypso, he had not enjoyed the plea-
 “ sure of such a refreshment *.”

If the frequent use of the hot baths is pernicious to beauty, as it is generally represented to be, the force of custom must be wonderful, since the women have ever followed the ancients in this practice. But it is certainly very salutary to the constitution, and in particular to that of old persons, whom it strengthens, instead of enfeebling, by facilitating that gentle and necessary perspiration, which otherwise is with difficulty performed by reason of the dryness of their skin, the pores of which are closer than those of younger men. In this I speak from experience. It is certain the use of the hot bath prevents many of those disorders which attack men of an advanced age, and that disorders of the breast are very rare among this people.

The

* Odyss. l. 8.

The Greeks and Turks, particularly the women, make use of a glutinous kind of earth to wash their head and hair with, while in the bath. It is found in the Archipelago islands, and on the coasts of the Black Sea *. The Greeks formerly used the same kind of earth for washing of linen; and it supplied entirely the place of soap. Pliny says, *The women made use of Ghian † earth for the hair and the skin ‡*. It is used by the modern Greeks for the skin, which, by gently rubbing, renders it more soft and smooth §.

The
* Likewise, from Bythinia, Lampsacus, the Dardanelles, Sale, &c.

† *Gbio*, or *Kemlik*, anciently *Ciur*, a city of Bithynia, situate near the borders of the gulf of Mondagna.

‡ *Usus ad cutem mulierum . . . præcipue- què in calliblepharis et inficiendis capillis.* Plin. l. 35. cap. 16. & 17.

§ Belon, who travelled through Greece in 1546, in a discourse entitled, *Que les femmes de Turquie sont belles par singularité, et nettes comme perles*, mentions a passage of Dioscori- des,

The women go in large parties to the public baths. It is a day of festival with them, and they make use of it accordingly, dancing and regaling with great freedom on those occasions.

Homer mentions this custom*. The women bathed wore their richest habits, and the place re-echoed with the shouts of men and women dancing together. The beautiful Polycaste, Nestor's youngest daughter, conducts Telemachus to the bath, and afterwards presents him with a handsome vest.

I will not pretend to assert that the rules of modesty and decorum are rigidly observed in the private baths. I have heard parents accused of neglecting in that

des, that this earth which softened the skin, gave also a freshness to the complexion, &c. *Terra Chia extendit faciem et erugat, atque splendidam reddit, colorem in facie, et toto corpore commendat, in balneis pro nitro detergit.* Obs. des Singularités, et choses Mem. Trouvées en Greece, imprimées a Paris in 1588.

* Odyss. 1. 3.

that particular, the duty they owe to their children.

The ancients, according to Plutarch, were much more circumspect *. Cato, says he, never bathed with his son, though it was a custom generally practised at that time in Rome. A man, in those days, avoided the bath when his father-in-law was going into it, judging it indecent to appear naked before him. In process of time, the men learned of the Greeks to bathe without ceremony before one another. The Greeks, in their turn, carried it still further, and men and women promiscuously entered the bath together. This practice is not now permitted at the public baths in Greece, but the Greeks are not quite so reserved in their domestic baths.

The women bathe often. They do not suffer a newly-bought slave to enter upon any office before bathing. Terence remarks it in his play of the Eunuch †.

* Plut. life of Cato.

† Accersitur lavatum interea virgo, et lavit; redit, deinde illam in lecto illæ collocant. Eunuch. Act. 3. sc. 5.

The Greek women bathe at least once in every month ; formerly the laws prescribed it oftner.—At the *neomenia*, or new moon *, they never failed to perform this obligation.

An intended bride, on the eve of the nuptial day, is conducted to the bath with great ceremony, and to the sound of several instruments.

In one of Aristophanes' comedies, Trygeus orders his valet to get all things ready for his marriage, and to conduct the servants of the bride to the bath †.

There was a very singular custom observed in the Gymnasium at Athens.—Any person who proposed to be received into that academy, was, previously to his

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election,

* Joh. Meurs.

† When Naomi instructs the young widow Ruth, how to appear to advantage before Boaz, to induce him to marry her, she says to Ruth — “ Wash thy feet, therefore, and
“ anoint thee, and put thy best raiment on.”

Lavare igitur, et ungere, et induere cultioribus vestimentis, et descende in aream. Ruth, ch. iii. ver. 3.

election, led in ceremony by the scholars to the bath. As soon as he approached the door of the bath, his companions, who followed in crowds, set up a hideous cry, in order to surprize and intimidate him, judging by that means of his courage and fitness to be received into their society. If he proceeded with resolution, and behaved himself in this particular to their satisfaction, they suffered him to bathe, admitted him a member of the academy, invested him with a gown which was the uniform of the Gymnasium, and bore him in triumph to the feast which was prepared for his sociable induction*.

I am, Sir, Yours, &c.

* Buling. de Ludis Athen. in Baln.

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election, led in company by the scholars
to the bath. At noon he approached
the door of the bath, his companions
who followed in crowd, let up a hideous
cry, in order to frighten and intimidate
the judges by the noise of his con-
tents and himself to be received into their
society. He proceeded with resolution,
and behaved himself in this particular to
their satisfaction, they suffered him to
pass, admitted him a member of the
bath, and afterwards him with a gown
which was the emblem of the Gymna-
sium, and bore him in triumph to the
hall which was prepared for his reception
and election.

I am, Sir, your obedient servant,

James Oglethorpe